

CLASSICAL
AND
MIDDLE ARMENIAN
BIRD NAMES

A Linguistic, Taxonomic, and Mythological Study

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CARAVAN BOOKS
DELMAR, NEW YORK
1978

First published in 1978 by
Caravan Books, Delmar, New York 12054

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Printed in the United States of America

Library of Congress Cataloging in Publication Data

Greppin, John A. C.
Classical and Middle Armenian bird names.

Bibliography: p.

Includes index.

1. Armenian language, Classical—Terms and phrases.
2. Armenian language, Middle—Terms and phrases.
3. Birds—Nomenclature (Popular).
4. Birds—Armenia.
5. Folk-lore of birds.

I. Title.

PK8084.3.G7 491'.992'2 77-25361

ISBN 0-88206-017-1

DEDICATION

This book is dedicated to my teachers
for whose care I am considerably indebted

Jaan Puhvel

Andras Bodrogligeti Avedis Sanjian

Acknowledgments

A book of this sort necessarily involves the help and opinions of a number of people. I am especially indebted to the staff of the Matenadaran for their consistent aid while I was in Yerevan during the Academic year 1974-75, and to the members of the Lezvi Institut who made particular efforts to see that I was comfortable and well provided with the resources, tangible and intangible, necessary for my well-being. In particular, I must thank Vahe Aftandilian, Babken Chookaszian, Edward Dellalian and Vagharshak Kossian. Further thanks are due to Academician G. B. Djahukian for his guidance and comments.

Not the least, recognition is due my wife, Mary Greppin, for her willingness to let me tap her ornithological knowledge, and for giving me stimulation to try a book of this sort. Thanks as well to my children, Sally and Carl, for their cheerful willingness to adjust to unusual situations and learn languages that were strange to them.

Acknowledgments are also due the International Research and Exchanges Board (IREX) for providing the wherewithall that made the stay in Yerevan possible; and particularly, to Carly Rogers for good-humoredly dealing with an avalanche of mail, sometimes quite demanding. Additionally, I must recognize Dr. Leslie Armour, Acting Dean of the College of Arts and Sciences, Cleveland State University, for providing the hardware necessary for preparing the manuscript.

Final thanks go to Prof. Abraham Terian for his careful reading of the manuscript, and to Doran McKeever for her assistance in typing the final draft.

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INTRODUCTION

Scientific terminology, either natural or finite, presents serious lexicographical problems when the words are found only in dead languages. Mineral terms, names of insects, ornithological vocabulary and the like are frequently glossed inappropriately. Even if the term has been continued into the modern language, there is always the question whether it is continued with the same value as it had in the earliest times. Precise names have a way of changing their meaning; we need go no further than English 'Buzzard' which has developed its own idiosyncratic value in the Americas, a usage that differs from that of the European speakers of English.

Many Classical and Middle Armenian terms are, of course, well known. There is no question about the value of such words as aragil, or angl, or many others. However, varužan presents more perplexing problems, as do a large bulk of the bird names that surfaced briefly during the Middle Armenian period. Other terms are commonly known, but are actually poorly understood; note the problems inherent in the use of bazē 'Falcon'; (but which one? all?) or Yay (a Jay or a Gull?). Modern lexicographers such as Aghayan (1976) or the editors of the ŽHBB have taken pains to precisely gloss scientific terms, but their efforts have not always been rewarded with accurate results.

Part of the problem lies in the particular relation of Armenia and Soviet Russia. Russian scientific knowledge dominates the Soviet republics. Almost all advanced scientific courses are taught in Russian rather than in the local languages. Thus Russian ornithological terms are well understood, and their ornithological publications well known (Dementjeva and Gladkova 1951-52), with all terms carefully aligned with standard Linnean terminology. We have no such luck in Armenian. Though the birds of Armenia have been catalogued twice (Ljajster and Sosnin 1942; Dal' and Sosnin 1947), they have been catalogued in Russian, not Armenian. Nowhere is there an effort made to correlate the Russian terms with the standard Armenian terms. At the time of this writing, G. D. Avakian of the Yerevan Zoological Institute is preparing a lexicon of Armenian fauna terms which will list a Latin binomial designation for each species and sub-species. This is by no means a mechanical task since a variety of opinions can exist in regards to what a given Armenian fauna term means. This is so even among specialists. Dr. Martin Adamyán and Dr. Boris Geylikman are the two resident ornithologists in Yerevan. Numerous conversations with them revealed that there is indeed no standard Armenian ornithological terminology, even for terms common in Modern Armenian. The question of what terms meant when used in Middle or Classical Armenian has not yet been touched upon.

Other classical languages have fared better. D'Arcy Thompson first published a study of Greek birds in 1895. Later, a dissertation at the University of Basel was done on the same theme (F. Robert, Les noms des oiseaux en grec ancien, 1911). Latin had no early champions,

but the work of Wm. Lindsay (1918) seems to be among the earliest competent, though brief, studies I know of. More exhaustive studies appeared. D'Arcy Thompson published a greatly-enlarged and revised second edition of his Glossary (1936) which brought a clear merger of Classics and scientific knowledge. Jacques André (1967) did a study of Latin bird names though it does not engender the confidence that the work of Thompson does. Both relied on the use of the bird's name in the literature. Thompson's publication of 1936 was a greatly-expanded version of his earlier 1895 edition. It is, perhaps, still necessary to consult both editions of Thompson when investigating Greek ornithological terminology. His eagerness to find Shearwaters lurking everywhere among the lesser known shore birds, greatly pronounced in his second edition, is probably incorrect. His greatest strength is in his enormous volume of literary citations supporting his entries. Thus, as a guide to Classical Greek birds, his work is extraordinary, and almost always logical.

André's work is less thorough, and to a great extent dependent on Thompson. André is further restricted by the fact that the Romans simply weren't as fascinated by the natural sciences as were the Greeks.

Other cultures have shown an early interest in birds. The Arabs were quite given to cataloguing and describing, as were the Persians. Ad-Damīrī's Hayāt al-Hayawan has been partially translated into English from the Arabic by A. S. G. Jayakar (1906-); the Zoological section of the Nuzhatu-l Qulūb of Ḥamadullāh al-Mustaʿfī is of considerable value for those interested in Persian terminology. A recent philological study by Schapka (1972) is also to be noted among modern works. Finally, Salonen

(1973) has done a thorough study of ancient Semitic bird names.

Armenian has not been ignored. The Mekhitharists published an Illustrated Natural History, volume one of which dealt with all the animals (Mēnēviṣean 1897). This was little more than a glossary of natural science terms, stating what was standard knowledge, and providing some misinformation as well. Thus it was not always accurate, and references to it have to be made with caution. However, Mēnēviṣean did make an effort to combine fauna terms with a picture and a Linnean binomial gloss. Great headway has been made for Armenian flora. The comprehensive Флора Армении (ред. А. И. Тахтаджян, Ереван 1954-), though written in Russian, makes a great effort to provide the Armenian term for each plant, thus giving Armenian a scientific vocabulary for plant names.

Some years ago, A. G. Ter-Poghossian (1960) brought out a survey of the progress of Armenian biological science from the earliest times until the 18th century. Though the book is a valuable survey of comments of a biological nature from the fifth century onward, the importance placed on these early 'naturalists' is probably inflated. Surely we cannot call the references to the animals in St. Basil's Hexameron 'scientific' in nature. Furthermore, we can't even call them 'Armenian' since the book was originally written in Greek. However, Ter-Poghossian is enlightening. He discusses the contributions of Grigor Tat'ewac'i (fourteenth century) which are perhaps significant for his time. Tat'ewac'i viewed animals with more than a casual eye, and though his descriptions are capricious by modern standards, his systems are genuinely intelligent and original. He classifies birds according to

four categories Տաթեւ. Գարգ. 1729:215բ-216ա նոյնպէս եւ է են թռչունը: Ոմանք պարզաթեւք են. որպէս ծանծր: Եւ ոմանք պատենաթեւք որպէս մարախք: Եւ ոմանք մաշկաթեւք. որպէս ջնջիկանք: Եւ ոմանք թեւահերձք. որպիս այլ

Թռչունը: "Thus there are four types of birds: some are clear-winged, like the fly; some are scaley-winged, like the locust; some are hide-winged, like the bat; and some are split-winged, like other birds."

Though these are not classifications we would use today, and although the use of t[•]rč[•]un seems a bit extended compared to our current usage, it was a firm attempt to view the things of nature with a classifier's eye.

Abraham Polsec[•]i's Biology, a product of the early 17th century, analyzes and catalogues a vast number of species of flora and fauna. Careful consideration is given to birds as well, and he discusses over forty species. His work is of great importance for the thoroughness of his inventory, and the remarkable insights into the morphology and behavior of species. Much, of course, is nonsense by modern standards. He describes the šahin (a type of Falcon) as a bird which suckles blood but refuses to eat meat. But other statements are accurate and illuminating. He takes pains to distinguish the various species of Lark known to him. He calls one of them an abełajag, and notes that it has a smaller head than the other Larks, and that it has a crest (crown). This is an accurate description of the Crested Lark (Galerida cristata), and a significant taxonomic point, especially when one considers the superficial similarities of all the members of the Lark family that are found in Western Anatolia.

Scientific descriptions, such as those by Tat[•]ewac[•]i or Polsec[•]i, are to be found for only a few of the Armenian birds. For the most part

one must make one's decisions about the identity of the birds from less firm references. Lexical sources are to be considered, but not trusted. Either they reveal a poor knowledge of birds on the part of the lexicographer, or they represent a blind reusing of earlier (and possibly erroneous) lexicons. Sometimes, of course, they are quite correct; one simply never knows when this is to be true. The most reliable internal source is the use of the word in literature. The etymological method is also of value. Frequently an Armenian bird name will be derived from a well-known Persian word; less commonly there are Turkish borrowings, especially during the later Middle Armenian period among the inhabitants of westernmost Armenia. The ideal methodology involves the usage of all of these methods: textual, etymological, and lexical. This clearly is not always possible, though, and one frequently is left unsure of the exact value of the bird name. (A fuller description of the methodology can be found in Greppin, 1977).

The bird names discussed here have been derived by culling the Armenian lexicon, specifically the NHB, the HBB, and Bedrossian. Other terms that appear to have been missed by the lexicographers are also listed. They have been found in a wide variety of texts, but are predominantly Middle Armenian. One can be confident that all Armenian bird names are not to be found in this discussion. It is, however, a reasonable beginning at a cataloguing of Armenian ornithological terms.

Cleveland State University
Summer, 1977

Abbreviations

- AB Առձեռն բառարան Հայկազնեան լեզուի, Երկրորդ տպագրութիւն, Վենետիկ 1865.
- BB Beiträge zur Kunde der indogermanischen Sprachen.
- GEW Griechischen etymologisches Wörterbuch, Hjalmar Frisk, Heidelberg 1960.
- HA Handes Amsorya.
with Aristotle: Historia animalium.
- HAB Հր. Աճառյան, Հայերեն արմատական բառարան², Երեւան 1971-.
- HAnB Հր. Աճառյան, Հայոց անձնանունների բառարան, Երեւան 1942-.
- HBB Ստ. Մալխասեանց, Հայերէն բացատրական բառարան, Երեւան 1944.
- IEW Indogermanisches etymologisches Wörterbuch, Julius Pokorny, Bern, München 1959.
- KZ Zeitschrift für vergleichende Sprachforschung.
- LEW Litauisches etymologisches Wörterbuch, Ernst Fraenkel, Heidelberg 1965.
- MG Migne, Patrologia Graeca.
- NHB Նոր բառգիրք Հայկազեան լեզուի, Վենետիկ 1836.
- MSL Memoires de la Société de linguistique de Paris.
- REArm Revue des études arméniennes.
- SD Studies and Documents, ed. K. Lake and S. Lake, London and Philadelphia 1934 ff.
- SEW Kurzgefasstes etymologisches Wörterbuch des Altindischen, Manfred Mayrhofer, Heidelberg 1956.
- SWAW Sitzungsberichte des Kais. Akademie der Wissenschaften.
- Yt. Yasht.
- ŽHBB Ժամանակակից Հայոց լեզվի բացատրական բառարան, Երեւան 1969-.

**CLASSICAL
AND
MIDDLE ARMENIAN
BIRD NAMES**

I. Order Struthioniformes, family Struthionidae.

The Ostrich (Struthio camelius) was common if not abundant in the Near East from Mesopotamia through Arabia into southern Africa. Within the historical period, it possibly extended east as far as Baluchistan. The bird was desired principally for food (it weighed up to 300 pounds), but its ultimate demise was perhaps equally due to the value attached to its feathers. Its range continued to decrease though in the nineteenth century there were still sufficient Ostriches in Arabia to have hunts. The last reported Ostrich kill occurred in Arabia during the Second World War. None has been sighted there since.

The Armenian term for Ostrich, ջայլամն (jāylamn) appears seven times in the Old Testament, replacing Gk. στρουθός. In Medieval literature it appears in a fable of Mxit'ar Goš (Մի. առ. 1854.120):
 Ջջայլամն տեսաւ չիտ՝ զի մեծամեծս արկանէր ծուս, եւ այսմ տորփող եղեալ՝
 հարցանէր ուսանել.¹ "A Sparrow, seeing that the Ostrich had laid enormous eggs, was covetous of it and asked to be taught how."

The Ostrich was well-known to the Greeks, being mentioned quite sensibly by such authors as Aristotle, Herodotus, Aelian and others who knew it for its feathers, as food, and also for its supposed medicinal value. Arm. jāylamn is derived from Arabic ظليم (zalīm).

There is another term that is generally assumed to mean Ostrich, but which is from a hopelessly-corrupt passage of the Bible. Job 39.13 reads in Hebrew ²פִּנְיָ-וְגַּלְגַּלִּים נָעֲלָסָה אֶם-אֲבִירָה חֲסִידָה וְנִצָּחָה which has been translated " (Did you give) the good wings to the Peacocks, or wings and



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feathers to the Ostrich?". The Greek differs, reading *πίτερυξ τερπομένων νεελασα, ἐὰν συλλάβῃ ασιδα καὶ νεσσα*. This passage is somewhat obscure, but the last half seems to say "if the asida ('Stork?') and the nēesa become pregnant." The Armenian text corresponds to the Greek rather than to the Hebrew; the second half of the verse reads *եթէ յղացի ասիդն եւ նէսայն*:³ "if the asida and the nēesa become pregnant." The Armenian nēesa as well as the Gk. *νεσσα* appear to correspond to Heb. *נֶסֶח* (notsah). But, although the Greeks assigned *νεσσα* a value of Ostrich, its true meaning is probably unknown, and the lines, as they stand, are untranslatable. G. R. Driver (1955:138) renders the Hebrew passage, with various emendments, as "Is the wing of the Hen Ostrich atrophied, or are pinion and feathers lacking?"

Whatever, it appears that Armenian nēesa replaced Gk. *νεσσα* which, in turn, erroneously stood for Heb. notsah. The meaning of the Hebrew was quite well misconstrued in the Greek text, and in the Armenian version as well. But it does appear clear that nēesa somehow came to mean, in Armenian, 'Ostrich'. Additional comment is provided by MacIver 1927.

A final term is *իստրմուղ* (istrmuḡ), appearing in the Medieval period. The NHB quotes Yovhannēs Vardapet Vanakan (*Վանակ. յոր. 339*): *Ջայլամն ոմանք զիշտրմուղն անուանեն*⁴ "Some call the ḡaylamn, the ištrmuḡ". In Gregory Tat'ewac'i we get a similar definition *Տաթևու. Գրք. 365* : *Ջայլամն որ է ըշտրտտուրմուղն*⁵ "The ḡaylamn, which is the ištrmuḡ (əštərturmuḡn).". The etymology is clear, being derived from Persian *اِشْتَرْمُرْغ* (ušturmurḡ), which, in turn, is a corruption of *اِشْتَرْمُرْغ* (šuturmurḡ) 'Ostrich'.

1. Zjajlamn teseal č'it zi mecamec arkanēr jus, ew aysm tarp'ol
eleal harc'anēr usanel.
2. Knāf rnanīm ne'elasaḥ iṣ-evraḥ ḥāṣīdah vnoḥaḥ.
3. Et'ē yāsc'i asidn ew nēesayn.
4. Jajlamn omank' zištrmuḥn anuanen.
5. Jajlamn or ē əštəfturmuḥn.

II. Order Podicipediformes, family Podicipedidae.

There are five species¹ of Grebes which commonly appear in the lakes of Anatolia, around the Black Sea, in Lake Sevan and in smaller bodies of water as well. They are generally duck-like, but differ from Ducks in that they have a slender pointed bill and head which is usually ornamented with a crest or patches of color. They are further distinguished from the Duck by their habit of continuously turning their necks while floating. Unlike the Duck, they get around on land very poorly, having legs placed well back on their bodies. They also have only a rudimentary tail. The Grebe is superbly adapted for swimming, with back legs that are blade-like and capable of a propellor type action. When alarmed, they will sink mysteriously under the water with hardly a ripple. So aquatically oriented are they that they will eat, sleep, court and breed in the water. Their nests are built loosely at the water's edge, or on floating patches of vegetation.

There is no known name for the Grebe in the Ancient period²; further, among the bird names of unknown meaning, there appear to be none that would probably be a Grebe. It must be assumed that the Grebe was generally lumped together with the Duck.

1. Podiceps cristatus (Great Crested Grebe), Podiceps grisegena (Red-Necked Grebe), Podiceps auritus (Horned or Slavonian Grebe), Podiceps caspicus (Black-necked Grebe), Podiceps ruficollis (Little Grebe).

2. They are sometimes called suzak (soyz 'immersion') in Modern Armenian, after their habit of sinking under water.

III. Order Pelecaniformes Pelicans.

A. Family Pelecanidae: Pelicans.

There are two species seen in Armenia, the White Pelican (Pelecanus onocrotalus) and the Dalmatian Pelican (Pelecanus crispus). The bird is well-known, identifiable because of its enormous pouched bill and oddly proportioned body. It is primarily a tropical bird, though it breeds along the northern littoral of the Black and Caspian Sea. It is nowhere common in Soviet Armenia, but according to Dal' and Sosnin (1947.73-74) is observable in flight.

The term հալալուսն (hawalusn) appears three times in the Bible (Lev. 11.19; Deut. 14.17; Ps. 101.7), consistently replacing Gk. πελαγάν. The NHB quotes a passage from Vardan Barjrbertc'i (վրդն. սղ.) which states the common Christian myth surrounding this bird: Ասեն զհալալասան որդեսէր, մինչ չերթալ ի բունոյն բերել որս. եւ ի նեղել ծագուցն սպանանէ կոցով, եւ ապա հանէ արիւն ի լանջացն, եւ առնու ջուր ի բերանն, եւ սրսկէ:¹ "They say that the Pelican is a fond parent, never leaving the nest to bring back prey. Anguishing about its young, it attacks itself with its beak and behold it removes blood from its lungs and collects the fluid in its mouth, and sprinkles it."

There is an earlier reference to similar food production in Aelian 3.23 where Storks, Herons and Pelicans remain in the nest with their young, disgorging food from their stomachs: ὁ δὲ τὴν ταυτοῦ χθιζήν ἀνεμέσας ἐκείλους τρέφει. "It disgorges its food of yesterday and feeds its young." Thompson (1936.232) describes



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this action as the predecessor of the Christian blood-feeding.

A poem by Yovhannēs Vardapet (Յով. տաղ. 3595) continues the praise of the Pelican's piety:

Հաւալսան հաւն է պայծառ, The Pelican is that illustrious bird,
 Որ ի Դաւթեան Սաղմոսն կայր. He was in the Psalms of David³,
 հնքն յանապատն կու կենայր, He dwelt in the desert,
 Աւիրնակ էր զՔրիստոս արդար?² And was a faithful example of Christ.

A passage from the Hexameron of St. Basil (վեցոր.) which appears to describe the night vision of the Pelican is probably corrupt; in the Greek original⁴ there is only a mention of the Owl. Though Pelicans indeed hunt at night, they are by no means powerless during the day. If the earliest Armenian text did translate γλαῦξ as 'hawalusn', it was no doubt an error based on the components of hawalusn (haw 'bird'; lusin 'moon'). It is more likely that the text (1830.173) is corrupt. զի աչք հաւալուսանն՝ զիշերոյ գէժ են առ ի տեսանել, եւ իբրեւ ծագէ լոյս՝ խաւարեն եւ ոչ տեսանեն⁵ "For at night the eyes of the Pelican are at their best for seeing; but when the light shines, they are blinded and do not see."

B. Family Phalacrocoracidae: Cormorant.

The Cormorant is commonly seen in and around larger bodies of water. It is a large, dark-colored bird having webbed feet and a somewhat lengthy and supple neck. Like the Pelican, it fishes for a living, eating about a pound of fish a day. It

differs distinctively from the Pelican in that its feathers are not water repellent, becoming quickly sodden in the water. The Cormorant must then sit in the sun, wings extended, to dry out. Two species appear in Armenia, the Cormorant (Phalacrocorax carbo) and the Pygmy Cormorant (Phalacrocorax pygmaeus).

There is no word known absolutely to stand for the Cormorant in the earliest language. However, a term in P^carpecⁱ Փարպ. 1904. 10) թանձր (t^canjr), literally 'thick', might well be a designation for the Cormorant: Այլ եւ գջրասուզակ մամռախնդիր թռչանք մեծանունք եւ յաղթամարմինք հաւքն, փորն, եւ թանձրն, եւ սազն:⁶ "And there are other diving birds which search for moss, and are voracious and magnanimous; the Swan, the t^canjr and the Goose."

T^canjr here is clearly a water bird. Malxaseanc^c (HBB) describes this same bird quite similarly, saying it is an "uncertain type of water bird, thick-bodied, found on the Ararat plain." Other references have suggested a Bustard (genus Otididae), a fat game bird, but this would appear to be impossible.

Other terms, more precisely known, appear later. Զկնկուլ (jknkul), literally 'fish-swallower', is clearly known as Cormorant,⁷ as is the ծովագռաւ (covagrāw). The latter, literally 'sea-crow', is a direct translation of Gk. φαλακρόκοραξ which is understood to be the Cormorant.⁸ Զրագռաւ (jragrāw), according to Malxaseanc^c (HBB), is also the same as the covagrāw. A poem of Yovhannēs Vardapet (Յով. սար. 3595) offers a solid description of the Cormorant while continuing the Old Testament reference to their uncleanness:

Ձընկնլուն ըռասմն կար,	It was the Cormorant's habit
Որ զաւրըն ձուկն կըլանէր,	That all day long he swallowed fish;
Զիւր ժամանակն չկշտանայր,	Whenever he was not filled up
Փորն որդնած եւ իոտն զայր: ⁹	His belly was wormy, and stank.

1. Asen zhawalsan ordesēr, minč^e č^eert^eal i bunoyñ berel ors; ew i nelel jaguc^en spananē ktc^eov, ew apa hanē ariwn i lanjac^en, ew aīnu ĵur i berann, ew srskē.
2. Hawalsan hawn ē paycaī/ Or i Dawt^eean Solmosn kayr/ Ink^en yanapatn ku kenayr/ Awrinak ēr zK^eristos ardar.
3. Ps. 101.7.
4. MG 181 B: Καὶ γὰρ ἐκεῖνης ἡ ὄψις, νυκτὶς μὲν ἔρρωται, ἡλίου δὲ λάμπαντος ἀμαυροῦται. "For his eyes, which see during the night, are impaired by the light of the sun."
5. Zi ač^ek^e hawalusann gišeroy gēč en af i tesanel, ew ibrew cage loys xawaren ew oč^e tesanen.
6. Ayl ew zĵrasuzak mamraxndir xōzaker mecanjunk^e ew yałt^eamarmink^e hawk^en p^eorn, ew t^eanjrn, ew sagn.
7. In the nineteenth century author, Perč Pfošseanc^e (*¶nn2*[1901.43]) we read: *Ἡ προσοχή τοῦ ταξιδιώτη ἐστὶν ἐλκεσθῆναι ἐπὶ τοῖς ἐν τῷ ὕδατι πτερύγεσσι...* *Ἡ προσοχή τοῦ ταξιδιώτη ἐστὶν ἐλκεσθῆναι ἐπὶ τοῖς ἐν τῷ ὕδατι πτερύγεσσι...* "The attention of the traveler is invited to the birds that immerse themselves in the water: the Cormorants and the Swans." (Anc^eordi ušadrut^eiwnn ē hrawirum...ĵrasoyz jknakulineri... u karapneri vray.)
8. Thompson (1936.295-296) has shown that, contrary to tradition, this bird was more likely a species of Ibis.
9. Jēnklun aīasmn kar/ Or zawrēn jukn kēlanēr/ Zir žamanakn č^ekštanayr/ P^eorn ordnac ew hotn gayr.

IV. Order Ciconiiformes: Herons, Ibises, Storks.

A. Family Ardeidae: Herons and Bitterns.

Though two species of Bittern (Common Bittern [Botaurus stellaris] and Little Bittern [Ixobrychus minutus]) appear in Armenia, even to the extent that the Little Bittern can be seen in central Yerevan along the Hrazdan River, the Armenians apparently had no special term for the bird.

The Heron fares better, being precisely known from an early date as ծկնաքաղ (jknak^cal 'fish-gatherer')¹, a bird that lives primarily on fish or small aquatic animals or insects. Generally, it spears its prey with its sharp bill; it is gregarious, nesting in groups of three or more. It goes in flight trailing its legs behind and has its neck pulled back into the shoulders. It is a big bird, long-legged, long-necked, and large-bodied. There are six species to be commonly found in Armenia, and all confine themselves to aquatic areas²: Little Egret (Egretta garzetta), Great White Heron (Egretta alba), Squacco Heron (Ardeola ralloids), Grey Heron (Ardea cinerea), Purple Heron (Ardea purpurea) and the Night Heron (Nycticorax nycticorax).

Jknak^cal appears in the earliest literature and continues on into the Middle Armenian period, after which it falls into desuetude. There is lexical disagreement about the meaning of the term, and it is recorded variously as either 'Swan' or 'Heron', the former being the choice of the NHB. This confusion no doubt stems from its use in St. Basil's Hexameron³ (Վեցոր. 1830.175) which relates the jknak^cal directly to Arm. kiknos (= Gk. κύκνος).

Դարձեալ եթէ կամեսցիս տեղեկանալ մեւս եւս թռչնոյ՝ որ անուանեալ կռչի կիկնոս, այս ինքն փոր կամ ձկնաբաղ.⁴ "Moreover, if you should wish to be informed about another bird which is called the kiknos, it is the same as a Swan or a jknak^aat".

It would seem most likely that the Greek term for Swan (κύνος) would have been well known to any educated Armenian of the Fifth Century; this perplexing translation shows more a lack of familiarity with birds than a lack of skill in Greek.⁵ Another use, this in Middle Armenian, makes a gloss of 'Swan' unlikely since they rarely eat fish, confining their appetites to vegetation and small aquatic insects (Մի. առ. 1854.144): Ձկնաբաղ ի մեծի պատի ուտէր ձուկն, եւ կատար իբր խոտաճարակ բամբասէր զնա.⁶ "A Heron was eating fish at an important feast when an herb-eating Rook berated him."

A passage from the Commentary of Yovhannēs Erznkacⁱ from the NHB (Նրզն. ժ. խորան) further removes the possibility of Swan: Ոմանց ձկնաբաղաց պարանոցքն ոլորեալք ընդ միմեանս.⁷ "Certain Herons entwine their necks with one another." Such behavior is entirely unswanlike and further supports the identification of Heron, a long-necked bird that eats fish and is mythically supposed to engage in neck-twining.

B. Family Threskiornithidae: Ibises, the Spoonbill.

Family Phoenicopteridae: Flamingos.

The Ibis is more common than the Spoonbill in Armenia; the Flamingo is a rarity. All can be sighted in the shallows of principal aquatic areas. Like the Heron, they are long-legged

wading birds, feeding on small aquatic animals. The Ibis differs from the Heron in its curved slender beak. The rather uncommon Spoonbill (Platalea leucorodia) has a long flat bill which widens perceptively at the tip.

Of the two species of Ibises seen in Armenia, the Glossy Ibis (Plegadis falcinellus) is the more common. The Sacred Ibis (Threskiornis aethiopicus), appearing on the shores of the Caspian and eastern Black Sea, is only a rare visitor. The Spoonbill (Platalea leucorodia) can sometimes be seen in the area of present day Turkey, but is also to be regarded as uncommon. The Flamingo (Phoenicopterus ruber) is known to stay only in the mud flats and shallows of eastern Azerbaijan though it has been seen in flight in Soviet Armenia.

There is no special term for the Flamingo or Spoonbill; the Ibis has a variety of names though scant reference in literature. Curiously, Armenian terms for Ibis appear only in translations of Greek texts (Philo the Hebrew, Georgos Pisidius, the Bible), and do not seem to appear in indigenous Armenian writings.

The oldest term is բաջահաւ (k^ca^jahaw) which appears twice in the Bible (Lev. 11.18; Deut. 14.17), both times replacing Gk. ἰβίς .⁸ Pisidius (Պիս. Վեցոր.1900.1128) uses k^ca^jahaw once to replace Gk. ἰβίς : Չոյսս ոմանս ուսուցիչս իւր կալաւ բաջահաւ⁹ (ἰβίς δὲ πολεων εὐροπει̃ διδασκάλων) "But what sort of teachers did the Ibis have."

The term ցեծ (c^cec) is used twice in Philo. In one instance, it is clearly marked as a water bird (Փիլ. հմ. 4.1892.8): բանգի եւ ոչ արտաւազդահաւիդ, եւ ցեծդ, եւ կամ յայնցանէ, որ ի ջուր շրջին ազնաւն էր¹⁰. "For neither the artawazdahaw nor the Ibis, nor any other

types that go around in the water was a Crow."

In another passage (Փիլ.հմ. 9.1892.8) it is clear that Philo is referring to the Sacred Ibis: *ի ցամաքայնոց զառիւծն, եւ ի ջրայնոց զգաւառականն իւրեանց զկոկորդիլոս, եւ յաւղազնացից զցիւնն, եւ զեգիպտացի զցեծն*¹¹. "In dry regions the lion, and in wet regions their native crocodile; in the air the Kite and the Egyptian (= Sacred) Ibis."

Two other terms remain, both being poorly substantiated. The *եգիպտահաւ* (egiptahaw) is supported by Malxaseanc^c who suggests that it is a Helmeted Guineafowl (Numida meleagris) but he is alone in that opinion. The N. meleagris is a game bird, eaten with pleasure, and the other lexicographers refer to the sacred nature of the egiptahaw.

Finally, the term *շեախ* (šeax) is mentioned in a footnote of P. Aucher's translation of Philo (Փիլ. հմ. 9, 1826.117) where šeax is put in apposition to c^cec and k^caĵahaw.

C. Family Ciconiidae: Storks.

Two species of this well-known bird are found in Armenia. The White Stork (Ciconia ciconia) is abundantly common and greatly outnumbers the shy Black Stork (Ciconia Nigra) which tends to be quite secretive, confining itself to remote woody areas where there is ample fresh water.

Storks are favored in present day Armenia, and villagers will have high poles in their yards to accommodate the storks' nests.

Their arrivals and departures are noted. The White Stork will appear abundantly, and during spring sowing, whole fields will be dappled with their whiteness while a flock picks through the overturned earth for grubs and insects. The uncommon Black Stork appears less frequently in Soviet Armenia, being more abundant in Turkey and Iran. In no instance does the Armenian term for Stork seem to refer to the Black Stork.

There are two terms for Stork in Armenian: *արագիլ* (*aragil*) and *տառեղն* (*taṛeṭn*). *Aragil* is by far the more common, appearing three times in the Bible where it twice replaces Gk. *κύνος* (*Lev.* 11.19; *Deut.* 14.15), and once is substituted for Gk. *ἐρωδός* (*Ps.* 104.17). The latter term, according to Thompson (1936.102-104), has traditionally been the subject of some confusion in the Greek authors, being identified both as Stork and Heron.

In fable, the Stork is renowned for his filial piety, an aspect that is stressed from the earliest writings up through the Medieval period. There are two passages from Philo quoted in the *NHB* which record this generous behavior. *Արագիլաց... ձագը ամենայն ուստեք պաճարեն շահ ծնողացն ի պէտս: Ի թռչունս բուն զվերին զարդարութիւն արագիլ ցուցանէ, զծնողս փոխանակ կերակրելով*¹² (*Փիլ. ժ. Բան. եւ Լիւս*) "Among the Storks . . . their young gather from every quarter provisions for the needs of their parents. Among birds, the Stork exhibits supreme justice by feeding its parents in return."

Similarly, in the Book of Proclamations (Գիրք Քար. 1741.19) the same theme is developed with the added parallel of the Hoopoe drawn in: Թրպէս արագիւ արդար զծերացեալ ծնողսն կերակրէ, եւ ոսկորին ձագը ոչ ամուսնանան, մինչեւ Վճարեն զպարտս ծնողացն.¹⁸ "Similarly, the Stork is upright since it feeds its aged parents; and the young Hoopoes do not marry until they fulfill their obligations to their parents."

The Greeks also acknowledged the filial piety of the Stork, and it appears that this motif had some currency in the eastern Mediterranean. In Aristophane's Birds, 1355-57 this theme is mentioned:

ἐπὴν ὁ πατὴρ ὁ πελαργὸς ἐκπετησίμους
πάντας ποιήσῃ τοὺς πελαργιδέας τρέφων'
δεῖ τοὺς νεοττοὺς τὸν πατέρα πάλιν τρέφειν.

"Since the father stork nourishes all the fledgling young Storks, it is necessary for the younger to nourish the father in return."

Another passage, this from Aelian 10.16, records the same observation but this time attributing it to the Egyptians: Αἰγύπτιοι γοῦν τοὺς πελαργοὺς καὶ προσκυνοῦσιν, ἐπεὶ τοὺς πατέρας γηροκομοῦσιν καὶ ἄγουσι διὰ τιμῆς. "But the Egyptians actually reverence the Stork since they virtuously care for their parents in old age."

The same passage goes on to bring in the piety of the Hoopoes because "they are referential to their parents" (οἱ δὲ [ἔποπες] πρὸς τοὺς γειναμένους εὐσεβεῖς), thus paralleling the Armenian passage entirely.

Two passages from Mxit'ar Goš show another aspect of the dutifulness of the Stork, and the respect in turn accorded him. In Fable 122 the Stork is sought out as a source of protection: *Երամ ծընծղկու երտեալ առ արագիլ, եւ աղաչեալ զնա ասեն. ի բոյն բոյ տեղի մեզ տացես հանել ծագս, եւ յօժից զծագ մեր պահեսցես*¹⁴. "A flock of Sparrows came to the Stork and beseeching him said: 'Would you give us a place in your nest to hatch our young, and would you protect our young from snakes?'"

A second passage (Fable 140) shows the Stork's role in legal affairs: *Հաւքալ զբոյն տառիկի քակտեալ, եւ իւր շինեալ. եւ եղեւ նոցա երթալ առ արդարն արագիլ ի դատաստան*¹⁵. "A Pigeon had destroyed a Dove's nest and had built her own; and they had to go to the just Stork for judgement."

The Greeks also recognized the judicial interests of the Stork. In Aristophanes' Birds there is the implication of an ancient legal tradition (1353-54).

ἀλλ' ἔστιν ἡμῖν τοῖσιν ὄρνισιν νόμος
παλαιὸς ἐν τοῖς τῶν πελαργῶν κούρβειν.

"But these birds have an ancient law which is the law code of the Storks."

A passage from the 7th century author, Anania Širakac'i (*Անան. զրեւ. 1896.8*) remarks on the ability of the Storks to predict weather. *Յորժամ արագիլք ի ծովակոյն իջանեն ծայնիւ՝ անձրեւս նշանակէ*¹⁶. "When Storks descend on a lake with a shout, it shows rain."

Two authors mention the argumentativeness of the Stork, a

story no doubt developed from the habit of the Stork who, when threatened, will stubbornly hold his ground and clack his beak in a menacing way. We read in Matt^cēos Urhayec^ci (Ռւնհ. 1898.355): թողովեցան արագիլք եւ կոռւնկք եւ արօսք եւ կոռւեցան ընդ միմեանս¹⁷.

"The Storks, Cranes and Bustards gathered together and argued with one another."

Similarly, Smbat Sparapet (Սմբ. պտմ. 1859.92 : ի սոյն ամի եղեւ պատերազմ թռչնոց ի դաշտ Մելիտինոյ. թողովեցան արագիլք եւ կոռւնկք եւ արօսք եւ կոռւեցան ընդ իրեարս. եւ յաղթեաց կոռւնկն եւ փախոյց զնոսա¹⁸.

"In that year there was a battle of birds in Malatya; the Storks and the Cranes and Bustards assembled and argued together. The Crane was successful and drove them away."

Two final Middle Armenian poems are of interest. Yovhannēs Vardapet describes the appearance and behavior of the Stork in a quatrain (Յով. տաղ. 3595):

Արագիլ մեծ հաւ ու հով,	The Stork was large and shadowy,
Երկայն ու բարակ ճրվերով,	With long and thin legs;
Ի ձոր ի վայր զայր խաղաղով,	He went sporting down the vale,
Գորտերն ու խրլեզ քաղելով: ¹⁹	And gathered frogs and lizards.

T^clkuranc^ci (Թլկր. 1960.165) mentions the Stork in a farm-yard setting:

Արագիլն ու սագն ու քաթն
Եւ շնօրօրն ու րախացան,²⁰

"The Stork and the Goose and the Duck/ and the šnoror were happy."

It is significant to see the Stork grouped together with common

farmyard birds, and lends weight to the quasi-domestic habits of the Stork, and his willingness to be sociable in human environments.

Numerous etymologies have been offered for the term aragil. The favorite has shown a rapport with Gk. πελαργός, a prospect made difficult since Gk. πελαργός is of confused background itself. Adjarian (HAB) proposes a pre-Greek *περαγλός or *παραγλός which provided both the Armenian and the Greek form, but his suggestion must be viewed as difficult.

A second term for Stork is տառեղն (taṛeṭn). The lexicographers have suggested that this term can stand for either a Stork, Heron or Seagull. In spite of this lexical tradition, the contexts that this word appears in make it clear that taṛeṭn can only be a Stork. This is made clear in a passage from Sanahin (Սահահն.) quoted from the NHB, where the taṛeṭn has characteristics clearly parallel to the aragil (supra): Բնաբար ի բարսն ունելով զարդարութիւն տառեղն, որ զծերացեալ ծնօղն կերակրեն²¹. "The Stork, which nourishes his aged parent, is naturally behaving in an upright way."

Further confirming data is provided in Mxit^car Goš (Fable 122) where taṛeṭn replaces aragil (cf. aragil above): Եւ եղեւ ի հանել նոցա ծագ, սողաց օձ առնուլ ի նոցանէ. եւ տեսեալ տառեղան՝ եհար սառալեաց զօժն²². "And it happened that a snake was wriggling up to get their newly-hatched chick to take it from them; and the Stork, noticing, struck and killed the snake."

The NHB refers to the use of taṛeṭn in the History of Lastivertc^ci (Լաստ. ժր). However, in the recent edition by Yuzbašyan

(1963.56) it is clear that the manuscript tradition is pointing instead to a bird ttatēn which is possibly an Owl.

Tatēn is thus clearly a term, arising out of the Middle Armenian language, for the Stork. In certain instances it is used interchangeably for aragil in texts. Bilingual lexicons which give a reference to Heron are apparently incorrect, and opinions, supported by Malxaseanc^e (HBB) who labels it specifically Ciconia alba, are correct. It is likely that this term is a loan from Hittite; note Hitt. ^{GIŠ} tarlā- (Greppin, 1975B).

1. Thus it differs from jknkul 'Cormorant', with which it is often confused in translations. The Heron is a wader; the Cormorant often dives into the water.
2. So far, the Cattle Egret (Ardeola ibis), a bird which has been energetically expanding its range, has not yet appeared in Soviet Armenia though its appearance in eastern Azerbaijan is well established.
3. The Greek from which this passage was supposedly derived appears not to exist. It is likely that the Armenian passage represents a spontaneous creation of the translator rather than a gap in the Greek manuscript tradition.
4. Darjeal et^ē kamesc^{is} telekanal mews ews t^čnoy or anuaneal kočⁱ kiknos, ays inkⁿ p^{or} kam jknk^{ał}.
5. A footnote in P. Aucher's translation of Philo's Sermons (Phil. w. 1822) implies that Aucher considered the jknak^{ał} a Swan. Aucher translates artawazdahaw as Lat. cygnus, and later identifies the artawazdahaw with the jknak^{ał}.
6. Jknak^{ał} i meci pasi utēr jukn, ew katab ibr xotačarak bambasēr zna.
7. Omanc^o jknak^{ałac} paranoc^{kⁿ} olorealk^e and mimeans.
8. Gk. ἰβίς appears three times in the Septuagint, translated twice by k^ajahaw, and once (Is. 34.11) as c^ein 'Kite'.
9. Zoys omans usuc^{ič^s} iwr kalaw k^ajahaw?
10. K^aanzi ew oč^e artawazdahawd, ew c^eecd, ew kam yaync^ane, or i ĵur šrĵin aġrawn ēr.
11. I c^aamak^{aynoc^e} zaſiwn, ew i ĵraynoc^e zgawafakann iwreanc^e zkokordilos, ew yawdagnac^{ic^e} zcⁱⁿⁿ, ew zegiptacⁱ zc^{ecn}.
12. Araglac^e...jagk^e amenayn ustek^e pačaren šah cnołacⁿ i pēts. I t^čuns bun zverin zardarut^{iwn} aragil c^{uc^a}ne, zcnołs p^{oxanak} kerakrelov.

13. Orpēs aragil ardar zcerac[°]eal cnołsn kerkarē, ew opopin jagk[°]
oč[°] amusnanan, minč[°]ew včaren zparts cnołac[°]n.
14. Eram čenčlku ert[°]eal ař aragil, ew alač[°]eal zna asen. I boyn k[°]oy
tełi mez tac[°]es hanel jags, ew yōjic[°] zjag mer pahesc[°]es.
15. Hawbal zboyn tatriki k[°]akteal, ew iwr šsineal, ew ełew noc[°]a ert[°]al
ař ardarn aragil i datastan.
16. Yoržam aragilk[°] i covakoyñ ižanen jayniw anjrews nšanakē.
17. Žołovec[°]an aragilk[°] ew křunkk[°] ew arōsk[°] ew křuec[°]an ənd mimeans.
18. I noyn ami ełew paterazm t[°]řč[°]noc[°] i dašt Meltinoy; žołovec[°]an aragilk[°]
ew křunkk[°] ew arōsk[°] ew křuec[°]an ənd irears; ew yałt[°]eac[°] křunkn ew
p[°]axoyc[°] znosa.
19. Aragil mec haw u hov/ Er kayn u barak čəverov/ I jor i vayr gayr
xalałov/ Gortern u xəlez k[°]ałelov.
20. Aragil u sagn u bat[°]n/ Ew šnōrōrn uraxac[°]an.
21. Bnabar i barsn unelov zardarut[°]iwn tařelñ, or zcerac[°]eal cnołñ
kerakren.
22. Ew ełew i hanel noc[°]a jag, sołac[°] ōj ařnul i noc[°]anē; ew teseal
tařelan, ehar satakeac[°] zōjn.

V. Order Anseriformes

A. Family Anatidae: Swans, Geese, Ducks.

1. Cygninae: Swans

There are two species of Swan that can be seen in Armenia: the Mute Swan (Cygnus olor) and the Whooper Swan (Cygnus cygnus). They are long-necked white birds seen flying in V-formation, or floating gracefully in open bodies of water. They dip their heads and necks into the water to feed on the vegetation at the bottom.

The Mute Swan is the less common, few still appearing in Anatolia, and only slightly more to be found in the sub-Caucasus. They will turn up occasionally flying in from Azerbaijan where they breed along the northern and western shores of the Caspian. The Mute Swan is easily identified by his orange bill with black nob, and by his gracefully supported neck.

The Whooper Swan, so called because of his deep bugle-like whooping, is slightly more common, wintering all along the shores of the Black Sea and western Caspian. It has a black and yellow beak, and carries its neck erectly. Dal' and Sosnin (1947.61-62) say that it is seen in Soviet Armenia only in flight.

Judging from the Classical and Medieval literature on the bird, it was undoubtedly more common in earlier ages in the area of historical Armenia.

Կարապ (karap, karap^c, garab) is the oldest literary term, appearing once in the Bible (Lev. 11.18) where it replaces Gk. κύνος. It is best described by Yovhannēs Vardapet (Յով. ամբ 3595):

Գարաբն զայր գետովն ի վար, The Swan goes down the river,
 Հանց լայն ու մեծ զինչ նաւ կու գար, He goes imposingly like a ship,
 Յանձն է հագել սպիտակ պայծառ Dressing himself in brilliant white,
 Ի կտուցն - մեծ ծոթոն մի կար¹: In his beak - one big črt^con.

In Kiwre՛ Erusa՛emay Hayrapet, we note what must be a reference to the Mute Swan (կոչ. 1832.98): Լուռ եղեց փարթար զորմզդի ի կարապն փոփոխութիւնս, աօթ է ի ցուղն փոփոխութիւնը, զի անարժան է աստուցոյ անուան պոչիւնը եւ փոռոչիւնը²: "At

least there would be a silence for Ormazd if he were changed into a Swan, for it would be ignominious to be changed into a bull since the bellowsings and the lowings are unworthy of the name of the god." Dawit^a Anyo՛t P^cilisop^cay (Առաք. լծ. սահմ. 1797.468) mentions the color of the Swan: Եւ ամենայն կարափ նմանին միմեանց վասն սպիտակ գոլոյն³ "All Swans are similar to one another on account of being white." In the Armenian version of Aristotle's Categories, the karap is mentioned three times (1911.86, 95, 138); one passage (էլ. արիստ. 95) is the most descriptive: Բայց սակայն կարծին զոյացութիւնը զոլ վասն զոլոյ ամենայն տեսակի կարապին սպիտակութիւն եւ ազոաւում սեւութիւն.⁴ "But none the less these are to be considered the essences, on account of whiteness being the appearance of every Swan and blackness of every Raven."

In Pisidius (Պիս. Վեցոր. 1900.1198-) it would appear that the Whooper Swan is being described: Ո՞ր եղանակ ուսոյց գկարապն. ընդ զերփիւռ ընթանալ առ ի քաղցր զեղզեղումն երգոց⁵ "And what condition would teach the Swan to go toward the breezes accompanied by the sweet melody of songs,"⁶

The etymology of karap is unknown. Hübschmann's hesitant mentioning of a rapport with Lith. gulbė must be stricken. Tchoubinoff (1840) notes Georgian karapi. The standard term for Swan in Georgian is gedi, and it might be assumed that the Georgian term karapi is a loan from Armenian.

A less common word for Swan is պոր (por [p^oor]). It appears, however, in the earliest texts, and continues on to the Modern period. In Xorenacⁱ we read (Խոր. պմ. 1913.223): ուր հասարակաց կերակուր ասն զառ մեզ պատուական եւ սակաւուց ծաշակելիս զփստեան եւ զպոր, եւ այլք այսպիսիք⁷ "Where they call common food our dainty and rare dishes of Pheasant and Swan and the like."

The eating of birds in antiquity was less selective than now, and any bird might end up on the table. Athenaeus 393d records his attitude toward the Swan: ἡμῶν τοῦ συμπόσιου πολλάκις οὐδὲ κύνες "Nor do Swans leave us many left-overs from a meal," a thought consistent with the Armenian of Xorenacⁱ.

In Middle Armenian, a fable of Ołompian (Ող. առակ. 1854.9) notes the charm of the color white: Ազոաւ զիւր քնութիւնն պարսաւէր՝ թէ արջնայեղ է թեւօք, եւ փորոյն սպիտակութեանն երանի տայր⁸: "A Raven was finding fault with his nature, that his wings were entirely black, he considered the Swan happy because of its whiteness."

A final name for Swan is Kiknos. It is probably a hapax, appearing in a passage of St. Basil's Hexameron where it directly translates Gk. κύκνος (Վեցոր. 1830.175): Դարձեալ եթէ կամեսցիս տեղեկանալ մեւս եւս թռչնոյ՝ որ անուանեալ կռչի կիկնոս, այս ինքն փոր կամ ձկնաբաղ, թէ զհարդ կիկնոսն

հաւ միտ գերկայն պարանոցն ի ջուրն, զի ի խորոց անտի ի վեր ածից է
 գպէսս իւրոյ կերակրոյն.⁹ "Moreover, if you should wish to be informed
 of another bird which is called the kiknos, the same as a p^cor ('Swan')
 or a jknak^cał ('Heron'); how the kiknos bird extends its long neck
 into the water so that thence from the bottom it would carry up the
 necessities for its nourishment¹⁰."

There exists an Old English Hexameron, the Exameron Anglice,
 attributed to Ælfric. S. J. Crawford, in his edition of 1921, states
 that the Hexameron of Ælfric is unrelated to the work of St. Basil,
 and this appears to be largely correct. In all of Ælfric's piece,
 there exist only two examples of bird names, the Swan and the Cygnet.
 Curiously, Ælfric's statement about Swans corresponds closely to the
 comments of St. Basil (1921.253-255):

Sume beoð langweorede, swa swa swanas
 and ylfettan, ðæt hi aræcan him magon
 mete be ðam grunde,

("Some are long necked, just like the Swan and Cygnet, that they may
 reach their food on the ground,").

2. Anserinae: Geese.

There is only one term for Goose: uag, uap (sag, sak^c), and it
 refers both to the domestic and the wild Goose. And though there are
 numerous passages that make clear they are referring to the domestic
 bird, none can be conclusively said to refer to the wild species¹¹.

Sag does not appear in the Bible, but is recorded in the earliest
 texts (Անգոր. 1830.173) Զարմասցուի դարձեալ ընդ հսկեցող ազգն սագաց.¹²

"You would be amazed at the alertness of the species of Geese."

Yovhannēs Vardapet (Յով. տաղ. 3595) describes the Goose in a domestic setting, and further notes its capacity to function as a watch bird:

Սաքն ի յարաւտ երթայր ու գայր,	The Goose went back and forth
Զեղ ըզպախրէ կամ զետ ոչխար,	in the pasture
Սողոց ունէր զեղ դանկըրար,	Like the cattle and the sheep.
Երբ զողըն գայր շոյտ յիմանյր: ¹³	He had a blade like a knife-maker,
	When a thief came, he knew quickly.

T^clkuranc^ci (Թլկր. 1960.165) also notes the domestic Goose:

Արագիլն ու սագն ու քաթն	The Stork and Goose and Duck
եւ շնօրօրն ուրախացան, ¹⁴	and <u>šnōrōr</u> were happy,

Mxit^car Goš (Մխ. առ. 1854.135) mentions a Goose white in color which cannot be a wild Goose since they are generally brownish-gray:

ճայեկ առ սագ աղերսէր, եթէ զիշերադէմ գոլով ես՝ ի քնաւից պարսաւիմ,
եւ դու այդքան սպիտակ եւ պայծառ լինելով. աղաչեմ զի ուսուցես ինձ նման
քեզ սպիտականալ:¹⁵ "The Jackdaw implored the Goose, saying that 'Since
I am dark, I am blamed for everything. You are so white and bright; I
ask you if you would teach me to be white like you!."

One passage in P^carpec^ci (Փարպ. պտմ. 1904.10) tends to possibly be describing a Goose in its wild state: Այլ եւ զջրասուզակ մամռախնդիր
խօզակեր մեծանձունք եւ յաղթամարմինք հաւքն, փորն եւ թանձրն եւ սագն¹⁶
"And there are other diving birds which search for moss, and are magnani-
mous and voracious: the Swan, the T^canjr, and the Goose."

Finally, there is a riddle by Šnorhali the answer to which is սագ
'Goose' (Շնորհ. 1968.39):

Հանց գեղեցիկ հաւ իմաստուն,	Such a beautiful wise bird,
Ոք չէ տեսել էն ցեղ զիտուն.	No one has seen such a learned type.
Երբ գողըն գա, մըտանէ տուն,	When a thief comes to enter the house;
Նա զաղաղակ քանայ ի քուն: ¹⁷	He raises a cry continuously.

No sure word for Goose exists in the Bible, though it has been conjectured that the bārbūrīm (בָּרְבֹּרִים) of 1 Kings 4.23 may in fact have been this bird. Its absence in the Old Testament is conspicuous since it is clear that Geese have been domesticated since the Stone Age. The bird's watchfulness has always been associated with intelligence, an aspect noted by Aristotle HA 488 b 23: (ὄρνεον αἰσχυνηλὸν καὶ φυλακτικόν) 'A bashful and cautious bird.' Their role in the saving of Rome from an attack of the Gauls in 390 BC is also well-known.

3. Anatidae

There are a variety of terms for the Duck, or for duck-like birds. The most clearly represented is the domestic Duck, though wild Ducks and possibly Teal are clearly marked.

The traditional word for Duck is քաղ (bad), with spelling variants քառ, պառ and քաթ (bat, pat, bat^c) that appear in Middle Armenian. The female is sometimes called քաղէգ (badēg) and քաղվայրենի (badvayreni) 'Wild Duck' is also noted. Two other terms exist, քաղիճոն (badičon) and մրտիմն (mrtimn), a remarkably inadequate number of terms for the nearly twenty species of Duck that appear within the area of either present day or historical Armenia. Thus, we can really never be entirely sure whether the term 'Duck' is referring to Duck, Teal, Pochard, Scoter or Merganser; all seem to be viewed as one, and there is no effort made to distinguish.

Though bad is a common word in Modern Armenian, it is very poorly substantiated in early literature. The NHB mentions, without citation, that it appears in the Armenian redaction of Aristotle's Categories, and in Tōnak matean (Տօնակ). T^clkuranc^ci (Թլկր. 1960.165) describes him as a domestic bird:

Արագիլ ու սագն ու բաթն
եւ շնորորն ուրախացան,¹⁸

"The Stork and Goose and Duck/ and the šnōrōr were happy."

Elsewhere in Middle Armenian poetry he is well described (Յովհ. 2481) by Yovhannēs Vardapet:

Բադն ունէր կըտուց տափակ	The Duck had a flat beak,
Կեղտոտ ջրոյն իջանէր առակ:	He descended into the dirty water.
Ժողվէր քակորն առնէր ծաշակ,	He got his food from the muck,
Օրն ի բուն թուէր նա վազ վազ: ¹⁹	All day long he went <u>Vak Vak</u> .

The term is ultimately of Semitic origin; note Arab. بَط (batt), Syr. batta, but is probably derived from Per. or Kurd. ب (bat). Note also Pashtu باد (badah) 'id'. The root also extends to the Caucasian languages, though with a slight change of meaning: Georgian bati, Ming. batē, Svan bat 'Goose'.

The precise meaning of badičon is not known, though it is clear from the context of the following poem that it is different than the standard Duck. The suffix *-ēč usually marks a diminutive form²⁰, and the further extension in -on (-ōn, -awn) is a noun forming suffix²¹: *bad-ēč-awn > badičon. The Teal has been suggested, no doubt largely because the Teal is one of the smaller Ducks. We read in Yovhannēs Vardapet (Յովհ. տաղ. 3595):

Բաղիճոնին ասեմ այլ վայր,

Որ ինքն ի քառ նման լինար.

Հետ քատերուն ի շուռ կու գար.

Էր ինքն փոքրիկ ու խիստ տխմար:²²

Elsewhere I speak about the badičon

Who was similar to the Duck.

He walked along with the Ducks,

But he himself was small and very foolish.

The final ducklike bird is the mrtimn, which appears also with the spelling variant մտիմն (mtimn). Lexical tradition holds it is a Teal (Anas crecca) or Garganey (A. querquedula). Again, there is nothing in the literature that would support such a precise identification. The term seems to be earlier than bad, being recorded from the seventh century. In Yovhannēs Erzncac^ei (Նրզն. ժ. խորան. 1825.7A) we read of its mention in the New Testament, a reference which is incorrect: Եւ ունի յինքեանս իաւս իինգ: Սիրամարգ կրկին, աղաւնի, կաքաւ, աքաղաղ, ձկնաքաղ լինի, եւ մրտմունք վեցերորդ. իաւ ուրէք յաւետարանն երեւեալ.²³ "And they themselves have five species of birds: two types of Peacocks, the Dove, the Partridge, the Rooster, the Heron; and a sixth type, a mrtimn, which is mentioned somewhere in the Gospels."

Another passage, by Erzncac^ei, quoted in the journal Ararat(1896.103): Յորժամ մտմունք ամարանի ստէպ ստէպ թռչին ծախրելով անձրեւս նշանակեն.²⁴ "When the mrtimn quickly in the summer flies on high, he forecasts rain."

Anania Širakac^ei (Անան. գիտ. 1896.8) also mentions the mrtimn in the role of a weather prophet: Յորժամ մտմունք եւ սազք ի ցամաք ելանեն եւ գթեւսն կտուեն գյուղմունս իողմոց նշանակեն.²⁵ "When the mrtimn and the Goose go up onto land to preen themselves, they signify the bel-
lowing of winds²⁶."

Lexicographers generally describe the bird as being similar to the Duck (bad) but smaller, a description consistent with Aristotle's description of the βοσκᾶς (HA. 593 b 17): ὁμοιος μὲν νήτιη, τὸ δὲ μέγεθος ἐλλάτων. ("similar to the Duck, but less in size.")

1. Garabn gayr getovn i var/ Hanc^c layn u mec zinč^c naw ku gar/ Yanjn ē hagel spitak paycaŋ / I ktuc^cn - mec čit^con mi kar.
 2. Luŋ ełec^c p^cart^car zormzdi i karapn p^cop^coxut^ciwns, amōt^c ē i c^cužn p^cop^coxut^ciwnk^c, zi anaržan ē astuc^coy anuan poč^ciwnk^c ew pofoč^ciwnk^c.
 3. Ew amenayn karap^c nmanin mimeanc^c vasn spitak goloyñ.
 4. Bayc^c sakayn karcin goyac^cut^ciwnk^c gol vasn goloy amenayn tesaki karapin spitakut^ciwn ew agraŋum sewut^ciwn.
 5. Or ełanak usoyc^c zkarapn; and zerp^ciwŋ ənt^canal aŋ i k^całc^cr gełgełumn ergoc^c.
 6. Κύκνος δε ποῖος ἐξεπαίδευσε τρόπος/ 'Εἰς αὖραν ἔλθειν μουσικῆς εὐρυθμίας.
 7. Ur hasarakac^c kerakur asen zaŋ mez patuakan ew sakawuc^c čašakelis zp^casean ew zpor, ew aylk^c ayspisik^c.
 8. Agraŋ ziwr bnut^ciwnn parasawēr t^cē aržnayelc^c ē t^cewōk^c ew p^coroyn spitakut^ceann erani tayr.
 9. Darjeal et^cē kamesc^cis telekanal mews ews t^cič^cnoy or anuaneal koč^ci kiknos, ays ink^cn p^cor kam jknak^cał, t^cē ziard kiknosn haw mxē zerkayn paranoc^cn i žurn. zi i xoroc^c anti i ver acic^c ē zpēts iwroy kerakroyn.
- E. D. Ross (1909.259) records the continuation of Gk. κύκνος into Turki as قوقنوس (quqnus) 'a fabulous Crane'. The term was used with the same spelling in Ottoman Turkish but continued exactly the original Greek meaning of 'Swan'; it also could be used for the 'Phoenix bird'.
10. The Greek original varies slightly from the Armenian redaction (MG 184 C) 'Εὰν δὲ καταμάθῃς, ὅπως εἰς βάθος ὁ κύκνος καθιεῖς τὸν αὐχένα, κάτωθεν ἑαυτῷ τὴν τροφήν ἀναφέρει,

11. There are three relatively common species of Geese in Armenia, the Greylag Goose (Anser anser), the White-fronted Goose (A. albifrons), and the Lesser White-fronted Goose (A. erythropus). All except the Greylag appear only in the winter. The beautifully colored Red-breasted Goose (Branta ruficollis) winters on the Caspian around Baku and can sometimes be seen in flight in Soviet Armenia.
12. Zarmasc^{uk} darjeal ənd hskec^{ōl} azgn sagac^o.
13. Sakⁿ i yarawt ert^{ayr} u gayr/ Zed əzpaxrē kam zet oč^{xar}/ Słoc^o unēr zed dankərar/ Erb gołn gayr šoyt yimanayr.
14. Aragiln u sagn u batⁿ/ U šnōrōrn uraxac^{an}.
15. Čayek ař sag ałersēr, et^ē gišeradēm golov es i bnawic^o parsawim, ew du aydk^{an} spitak ew paycař linelov, ałac^{em} zi ususc^{es} inj nman k^{ez} spitakanal.
16. Ayl ew zřrasuzak mamřaxndir xōzaker mecanjunk^o ew yałtamarmink^o hawk^{n,p}orn ew t^{anjr} ew sagn.
17. Hanc^o gełec^{ik} haw imastun/ Ok^o č^ē tesel ēn c^{eł} gitun/ Erb gołen ga, mətanē tun/ Na załalak bařnay i bun.
18. Aragil u sagn u batⁿ/ Ew šnōrōrn uraxac^{an}.
19. Badn unēr kətuc^o tap^{ak}/ Kełtot řeroyn iřanēr atak/ Žołvēr k^{akorn} ařnēr čařak/ Ōrn i bun xōsēr na vag vag.
20. Greppin 1975A.93 and 1974.68-69.
21. Greppin 1975A.116 and 1974.69-71.
22. Badičonin asem ayl vayr/Or inkⁿ i bat nman linar/ Het baterun i šuř ku gar/ Ēr inkⁿ p^{ok}rik u xist txmar.

23. Ew uni yink^eans haws hing. Siramarg krkin, aławni, kak^eaw, ak^ealal, jknak^eal lini, ew mrtmunk^e vec^eerord. Haw urēk^e yawetarann ereweal.

24. Yoržam mtmunk^e amarani stēp stēp t^eřč^ein čaxrellov anjrews nšanaken.

25. Yoržam mtmunk^e ew sagk^e i c^eamak^e elanen ew zt^eewsn ktuen zyuzmuns holmoc^e nšanaken.

26. The Duck's role in weather prophecy is noted elsewhere, cf. Aelian 7.7: νῆτται δὲ καὶ αἰθυαὶ πτερυγίζουσαι πνεῦμα δηλοῦσιν ἰσχυρόν.

"When Ducks and Shearwaters (?) flap their wings, they point to violent winds."

VI. Order Falconiformes: Vultures, Eagles, Buzzards, Accipiters, Kites, Osprey, Harriers, Falcons.

A. Part of family Accipitridae: Vultures.

The Vulture is a large, sluggish bald-headed bird of ugly appearance which possesses an uncommon ability to locate carrion and refuse, its normal diet. It is usually seen soaring in the air where it can easily be confused with the Eagle, though the smaller head of the Vulture gives a basis for differentiation.

There are seven names for the Vulture in Armenian, three of which are generic. Three more terms stand for the dramatic Lammergeyer, and one term from Middle Armenian probably refers to the Egyptian Vulture.

The most common term for Vulture is angt. It appears five times in the Bible, both in the form angt (Lev. 11.14; Job 15.23, 28.7) and ankt (Deut. 14.13; Job 39.27). It consistently replaces Gk. γύψ, of which the Greeks acknowledge two principal species: μικρὸς γύψ 'Egyptian Vulture' and ἐκλευκότερος γύψ 'Griffon Vulture'. Armenian makes no effort to make any distinction between species in the use of angt, the term always standing without modification.

The term is fairly common in the literature of the Golden Age. In the De Deo of Eznik of Koghb he is noted approaching his meal. (Եզն. 1826.174 = Maries 485): անգեղցի ի նոսաւանէ զգիշոյ անկանելոյ ղիտաւորութեան¹ "The Vulture has the foreknowledge to descend from afar on a corpse."

This same capacity is again mentioned by St. Basil in the Hexameron (Վեցօր. 1830.174): Ո՞վ իցէ՝ որ ղարձեալ ազդ տացէ, լինիցի գուշակ



Անգղ

անգեղց զմահուանէ մարդկան, յորժամ ի վերայ միմեանց դիմեալ երթայցեն
 ի մարտ պատերազմի² "Who would it be that would warn men of
 death, forewarning them of Vultures, when they march up one
 against the other in battle."³

The appearance of Vultures on the field of battle is also
 noted by Aristotle HA 563 a 10: καὶ ὅτι πολλοὶ [γῦπες] ἐξαίφνης
 φαίνονται ἀκολουθοῦντες τοῖς στρατεύμασιν "And many [Vultures]
 suddenly appear following upon the army."

A second passage in Basil's Hexameron continues a myth about
 the bird (hbsor. 1830.174): *Արդէս եւ ասն, բազում անգեղք են որ
 առանց ամուսնաթեան ծնանին, եւ երկայնակեանցք լինին*⁴ "And as they say,
 there are many Vultures who breed without mates, and are long-lived."
 This concept of vulturine parthogenesis was quite popular with the
 early Christian authors and reflects a long-held delusion such as
 that mentioned in Aelian 2.46: γῦπα δὲ ἄρρενα οὐ φασὶ γίνεσθαι
 ποτε, ἀλλὰ θηλείας ἀπάσας. "For they say that Vultures do not
 beget males, but only females." Aelian continues, saying that it is
 the South Wind that does the impregnating.

A final passage from Zenobius of Glak again sets the Vulture in
 an aggressive setting (from NHB) *Անգեղք եւ քրլեծք պատեցան զինեւ*⁵
 "Vultures and Owls surrounded me".

The term angt is of unknown origin. Attempts to relate it to
 Scythian āγλu 'Swan' (Hesychius) or Arabic ‘angā 'Phoenix' as men-
 tioned by Adjarian (HAB) are probably futile.

A further non-specific term for any Vulture is lašhaw, recorded

by the lexicographers. It is derived from Per. لا شى (lāš) 'carrion', and thus means, literally 'Carrion-bird'. It is paralleled in Persian by the non-specific term لا شخور (lāšxor), literally 'carrion-eater'. The Persian term lāš exists in Turkish as leş 'corpse'.

An otherwise unidentified bird in Yovhannēs Vardapet can be nothing other than a type of Vulture (Յով. տաղ. 3595):

Շաշորդ ճաւուն լեզու չկայր.	The <u>šašord</u> bird had no tongue,
Ջիր ժամանակն մունջ կենայր,	He was quiet all the time;
Այլ իրք չուտէր ինք, քան զմուրտար	And he ate nothing other than junk
կամ մեծ ոսկոր-որ կըլանայր: ⁶	Or great bones which he swallowed.

Essentially, all Vultures are mute. Some, however, are capable of creating some sort of croaks or whistles. Those that are entirely mute are the very common Egyptian Vulture (Neophron percnopterus) and the less common Black Vulture (Aegypius monachus). If Yovhannēs Vardapet is speaking very precisely, he must be referring to one of these two entirely mute species. However, Vultures are wary birds, and generally disappear when animals or humans approach. It would seem unlikely that Yovhannēs had such precise knowledge about the behavior of these two Vultures, and it is likely that šašord is a Middle Armenian term that refers to any Vulture.

The բրդոր or բրդոր (brdor, bīdor) is a poorly supported term, the only reference to it being in the NHB where reference is made to Vanakan Vardapet's Questions and Answers (Վանակ. հց.): Այլ ճաւ կայ, բրդոր ասն, որ զայն ծաղն (ընկեցեալ յարծուոյ) առնու եւ սնուցանէ⁷ "They say there is another bird, the brdor, which takes in and nourishes the young (which the Eagle casts out)."

There is ample reason to think that this quote describes the Lammergeyer (Gypaetus barbatus). In Greek folklore, the Lammergeyer is known for its strong maternal interests, as recorded by Oppian (Cynegetica 3.115): ποθὴν ἀλλαστον ἔχουσιν ὧν τεκέων φῆναι "And how, among the birds of the air, do the Lammergeyers have un-failing love for their children." In the Hexameron of St. Basil there is a reference to the Lammergeyer raising the young of an Eagle, an exact parallel to the text of Vanakan (MG 177c): 'Ἀλλ' οὐκ ἔῃ τοῦτον (ἀετὸν) , ὥς φασι, διαφθαρεῖν ἢ φῆναι. ἀλλ' ὑπολαβοῦσα αὐτὸν τοῖς οἰκέλοις ἑαυτῆς νεοσσοῖς συνεκτρέφει. "But, as they say, the Lammergeyer does not allow him (the Eagle) to perish, but taking him away, it raises him with its own brood." In De mirabilibus Auscultationibus, there is a further relation stated between the Eagle and the Lammergeyer (835.60): ἐξ ἀλιαιέτων φύην γίνεται, ἐκ δὲ τοῦτων περκνοὶ καὶ γῦπες.

"And from the Sea Eagle the Lammergeyer is born, but from them the περκνοί⁸ and the Vulture are born."

It would appear that the attributes designated for Arm. brdoř are the same. Additionally, Thompson (1936.303) points out that the modern Greek name for the Lammergeyer is μηλαδέλφι (= ἑτεροθαλής), a point further tying in to the mythical passage from Vanakan.

The etymology of brdoř presents some problems. The Latin name for Lammergeyer, ossifraga 'bone-breaker', sheds some light. Note Isidorus Etymologiae (or Origines) 12.7.59: Ossifragus vulgo appealatur avis quae ossa ab alto dimittit et frangit. Unde et a fragendo ossa nomen accepit "There is a bird commonly called the ossifraga which drops bones from the air, and breaks them; thus he gets his name by breaking bones."

It is possible that brdor¹ might be related to the root of Arm. brdem 'to shatter, crumble'. The difficulty is that no other example of a suffix in -or is known. A further prospect, that Arm. -or might replace Iranian -ur,⁹ and be compounded from IE*bherdh- (Gk. πέρω 'destroy', Skt. bardhaka- 'cut off') loses appeal since no Iranian stem of this sort, from which the Armenian could have made a borrowing, seems to exist. It would be best to derive Arm. brdor¹ from the unknown Armenian substratum.

A second term for Lammergeyer exists in Middle Armenian: oskrkul, literally 'bone-swallower', which approaches the same semantic shape as Lat. ossifraga. The term appears in Yovhannēs Vardapet (Յով. տաղ. 3595):

Ոսկրկուլն էր խիստ խիկար,	The Lammergeyer was very wise,
Հափով զոսկորն ի կուլ կու տայր	He gulped his bones moderately,
Թէ աւելի քանց զհանն երտայր,	If more than a little at a time,
Նայ լուկ մեռնիլն էր նորա մար: ¹⁰	Then death would be his only remedy.

A third term for the Lammergeyer is ep^cenē, a direct transliteration of Gk. ἡ φήνη . It appears in the Armenian redaction of St. Basil's Hexameron (Վեցօր. 1830.170): Մեւս եւս թռչուն, որ անուանեալ կռի եփենէ, անու զրնկեցեալ ձագն արծուոյն ժողովէ առ ինքն եւ սնուցանէ:¹¹ "Moreover, there is another bird, called the ep^cenē by name; it takes the cast-off-young of Eagles, gathers them to itself, and nourishes them."¹² The Greek term is, as mentioned above, the Lammergeyer (cf. brdor¹). It might be noted that the indigenous Armenian terms for Lammergeyer (brdor¹ and oskrkul) do not appear until the Middle Armenian period.

B. Part of Family Accipitridae: Eagles.

The Eagle is a curious bird, and perhaps overrated. Clearly, it is surrounded by hyperbole. For the most part, they are not particularly swift, being slower than the Falcons and many Hawks. Further, they cannot compete with the Falcons and Hawks in intelligence. The Eagle instead relies on its brute strength, and feeds on carrion or slow, sick animals. But its reputation is fierce even among birds, and it can take food from Ospreys or Hawks who appear to be entirely willing to give up their catch to this larger predator. The myth of the Eagle's superiority is derived largely from his projected majesty, his size, and his strength.

Arciw is the general Armenian term for any of the species of Eagle which appear in Armenia. It is difficult to say exactly what Eagles can be found in this area. Dal' and Sosnin (1947:87-89) suggest as many as seven species; Bruun (1970:72-76) suggests eight. Scott, discussing the Eagles of Iran (1975:84-95), implies that six could be found. Altogether, a listing of these birds would be difficult, since the Eagle is a solitary bird that will often confine itself to rugged uninhabited areas, and will be seen only rarely. A maximum list would include the following common year-round residents: White-tailed Eagle (Haliaeetus albicilla); Golden Eagle (Aquila chrysaetos); Steppe Eagle (Aquila rapax), and Bonelli's Eagle (Hieraaetus fasciatus). Summer residents are the Imperial Eagle (Aquila heliaca), the Lesser Spotted Eagle (Aquila pomarina), the Booted Eagle (Hieraaetus pennatus) and the Short-toed Eagle (Circaetus gallicus). Of these, the Golden Eagle is by far the most common.



Արծիւ

In contemporary Eastern Armenian, the term arciw is applied to any bird of prey other than the Vulture. Thus, the Falcon, Hawk, Buzzards and Harriers are viewed as one with the Eagle, even though the Eagle is very much less common.

In Classical literature the term arciw is abundant. It appears thirty-two times in the Bible; elsewhere in the earliest literature it is found in Faustus (2x), Lazar of Parp (4x), Agathangelos (2x), and Moses of Khoren (6x). Mxit'ar Goš mentions the Eagle six times in his Medieval fables. The bird clearly captured the Armenian consciousness. In Agathangelos (Ագաթ. 1909.383) the Eagle is aragat'ew 'swift-winged'; Yovhannēs Katholikos (Յհ. Կթ. 1912.243) calls it sawarant'ew 'fluttering-winged'. Elsewhere it is k'aġ 'brave' (Թուղաղ. 1926.14); barjrat'rič' 'high-flying'; t'č'un erknic' 'bird of the heavens', aragat'ew 'swift-winged' (Goš, Մի. դատ. 1975.398-399); gišaker 'ravenous' (Փարս. 1904.112); lusawor 'brilliant' (Փիլ. 1822.103). T'lkuranc'i says (Թլկր. 1960.176): Արծիւ ես, յերազ թռչիս¹³ "You are an Eagle, you fly swiftly." It is clear that the bird is considered beautiful, a point stressed by Agathangelos (Ագաթ. 1909.52): զարդարես իբրեւ զարծուիս զսիրելիս քո¹⁴ "You adorn your loved ones like Eagles." In Pseudo-Athanasius the Eagle's might is stressed when he is put in collocation with other dramatic animals (Աթան. 1947.30): զուրակ, առիւծ, արծուի, եւ որ իր կարգին¹⁵ "The bull, lion, Eagle and those of the same sort." A poem of Yovhannēs Vardapet is similar (Յով. տաղ. 3595):

Քաջ արծուուն նման չկայր,
 եփ շառնչէր յաւդից ի վայր,
 նայ սասանին հաւք հաւասար,
 նապրտակունք, վայրի ոչխար:¹⁶

There was no equal to the brave Eagle,
 When he rushed from high in the air,
 Then all the birds trembled,
 The hares and the wild sheep.

This role of attacker is well-stressed. Moses of Khoren tells how a hero attacks Պոր. պտմ. 1913.12-13): իբրեւ զարծուի յերամս կաքաւուց խոյանայր¹⁷ "(He) swooped down like an Eagle on a flock of Partridges." Philo the Hebrew shows the same aspect (Փիլ. նիւ. ք. 1822.112): որպէս նապաստակք ի սլացմանէ գիշակեր արծուեաց ի ծերպս վիմաց եւ կամ ի մացառու տեղիս մայրեաց դողեալք թաքչէին:¹⁸ "Like rabbits from the soaring ravenous Eagles, they hide trembling in clefts of rocks and in bushy clumps of trees." Arcruni (Արծր. 1887.263): եւ սլացեալ խոյասցի ի վերայ մեր իբրեւ զարծիւ յերամս հաւուց¹⁹ "And swooping, he would soar over us like an Eagle over a flock of birds." Lazar of Parp (Փարպ. 1904.156):

եւ նման արծուոյ յարում ժամու ի կաքաւուց երամ սլանայցէ²⁰

"(Vahan was) like an Eagle when it soars into a flock of Partridges." Mxit' ar Goš (Մի. առ. 1854.95): եւ (նապաստակ) ասէ. Զի շունք եւ արծիւք մարդիկ եւս որսան զմեզ, որով իրաւացի է երկնչել:²¹ "And (a rabbit) says: 'Since dogs and Eagles and men are hunting us, it is reasonable to fear'." And again, Fable 124: Զարծիւ աղաչել սկսան թռչունք միանգամայն որ ընդ ձեռամբ նորա, եւ ասեն. Անյապաղ զհարկ քո տացուք, մի յարածամ զմեզ զարհուրեցուցես:²² "Birds who were under the protection of an Eagle enjoined him saying 'Give us your diligent protection at all times, do not always frighten us'."

Moses of Khoren describes the hero Artashat crossing the water like an Eagle, a metaphor that could possibly refer to the aquatic White-tailed Eagle (*Խոր.* 1913.179): *եւ (Արտաշէս) անցեալ որպէս զարծունի սրաթեւ ընդ գետն*²³. "And (Artashes) crossed over the river like a sharp winged Eagle."

A passage in St. Basil Hexameron (*Վեցոր.* 1830.170) continues a misunderstanding that is also mentioned by Aristotle (HA 563 a 17) in his History of Animals. St. Basil mentions the Eagle's disinterest in its own young: *եւ արծունոյ յոյժ տաղտուկ թուի սնուցանել եւ կետակրել զձագս իւր*:²⁴ "And it seems very troublesome to the Eagle to nourish and feed its own young."²⁵ This same story is discussed under brdor (qv.) where we are advised that the Lammergeyer cares for these young that the Eagle casts out. It is a popular story in Greco-Roman literature and curiously is found also in Classical Persian literature. In the 14th Century, Nuzhat ul-Qulūb of Hamdullāh Al-Mustaʿfī Al-Qazwīnī (1928.78-79,111) we read where the third chick of the Eagle is given over to a species called the 'bone-breaker' which is presumably the Lammergeyer.

و چون بچه برآرد دورا نگاه دارد و یکی را بشین افکند حق تعالی غی دیگر را بر
کهارد تا آن بچه را بپرورد آن پرورنده را کاسرالعظام خوانند²⁶

"And when (the Eagle) hatches forth its young, it preserves two of them, and one it throws over the cliff and God (May He be exalted) appoints some other bird to bring up that one, and the bird that brings it up they call the kāsiru-l-‘izām."

Mxit'ar Goš deals with the Eagle four times in his Fables.

Those mentioned above stress the menacing aspect of the Eagle's behavior. An additional fable continues this view (Fable 114) and a fourth shows a liaison between the Eagle and another raptor (Fable 123). (Մխ. առ. 1854.114): Թռչունք առ հասարակ զաղաղակ բարձին, եթէ չար է իշխանս մեր արծիւ, զի միշտ ի մենջ կերակրի եւ յայլոց որսողաց ոչ պահէ:²⁷ "The birds all together raised up a cry, saying: "Our prince the Eagle is bad for he always eats us, and doesn't protect us from other hunters." (Մխ. առ 1854.123) քու հրեշտակ արաքեաց առ արծիւ, եւ խնդրեաց զղուստր նորա հարսն, ասելով. Դու տուրնջեան քաջամարտիկ ես, եւ ես զիշերոյ պատշաճիմք ի խնամութիւն:²⁸ "An Owl sent a messenger to an Eagle, and asked for his daughter as a bride, saying: "You are diurnal and a brave warrior, and I am nocturnal; we would be appropriate in-laws."

The etymology is secure, being derived from IE *rgi-pyos, a stem reflected in Skt. rjipyā-, which appears to mean 'moving straight upwards.' The stem final -pyā- remains unclear. Note Rig Veda 334.2 (3.38.2): rjipyam śyenam prusitapsumāśum carkṛtyamaryo nrpatim na śūram "The high-soaring Falcon, speckled and quick, glorious strong like the lord of men." In the Avesta it appears as ərəzifya- 'Eagle', which stands in compounds only; cf. Yt 10.39 (Mihir Yašt) išavašcit aēsam ərəzifyoparəna huθaxtat hača θanvanat jyajataṇhō vazəmna "Their eagle-feathered arrows, shot from the string of a well-bent bow, went out." Hesychius preserves the Old Persian form: ἄρξιφος: "ἀετὸς πᾶρα Πέρσαις". Frisk (GEW) rejects any relationship with Gk. ἀλγυπιός 'Vulture', an idea last discussed by Pisani (1943-44).

A later term for the Eagle is կանդ (kand), 'Male Eagle'. The only identifiable reference is from Grigor Magistros (Մագ. քեր. 1915.240) : Կանդ, որ նշանակէ միայն զարու արծուի կամ վարուժանակ եւ ոչ զայլ որ ի թռչնոցն²⁹ "Kand, which stands for the male Eagle or the varužanak, and not any other type of bird." The NHB mentions that kand also is cited in the Meknut^eiwn k^eerakanut^eean (Երզն. քեր.). No etymology has been suggested, but rapport with Per. کند (kand) 'brave' might be posited. Arm. kaĵ 'brave' is a common epithet of the Eagle (kaĵ arciw), and with 'kand' the Eagle would simply be called 'the brave one.'

Abraham Polsec^ei (Ար. պոլ. 184 [q]) uses the term ղարայդուշ (ġaraytūš). The term is of Turkic origin, and literally means 'black-bird'. In Persian, it appears as قراغوش (qarā gūš) where it is identified (Phyllott 1968:28.n.4) as any Eagle, but particularly the Golden Eagle (Aquila heliaca), the most common of the Eagles found in Iran and Anatolia. Scully (1876.123) says that in Kashgharia the term karakush replaces the term birkut, which stands regularly for Golden Eagle in Khokand and Western Turkistan. Abraham Polsec^ei (ibid) notes that the Turkish vernacular equivalent is تավلانجیل (=[davlanĵil]) and provides the following remarks: Մեծ ահագին է քան զամենայն պատառող թռչունսն եւ զորաւոր, մինչեւ ի ձայնէն նորա սարսին զազանքն անապատին.^{29a} "He is more frightful, and stronger than all the rapacious birds to the extent that beasts of the desert tremble at the sound of his cry."

C. Part of family Accipitridae: Buzzards.

There are four species of European Buzzards, all of which are observable in some part of Armenia. Two species, the Common Buzzard (Buteo buteo) and the Long-legged Buzzard (Buteo rufinus) are residents throughout historical Armenia. The Rough-legged Buzzard (Buteo lagopus) and the Honey Buzzard (Pernis apivorus) are seen only in the area of Soviet Armenia. Both are common. The Buzzard is differentiated from other members of this family by its wing shape, which is broad. Its body is medium-sized, its tail a trifle wide.

There is no sure word for Buzzard in Armenian, though the term սարատակ (saratak) has been suggested by some lexicographers, and it is a likely guess for various reasons. A passage from Grigor Magistros, recorded in the NHB but otherwise unknown, sheds some light: *Ոմն զթուս եւ զսարատակս ըմբռնեալ առ լերնոտամբն կասպեայ, շրջնցուցանէր, քազէ զնոսս կարծեալ*³⁰ "Someone was walking at the foot of the Caspian Mountains and captured an Owl and a Saratak, thinking it was a Hawk."

In Persian, the term for Buzzard is سار (sār); the suffix -atak is very common with words of Persian origin. Note Arm. *aspa 'horse', aspatak 'marauder.' Thus, Arm. saratak could continue a Persian word derived from the root Per. sār 'Buzzard.'

The statement of Grigor Magistros is also helpful. Clearly, the bird caught was hoped to be a bird suitable for falconry. Evidently, the catch was less than desired. The Buzzard, of all the hawk-like birds, is the least adaptable to hawking. In the Bāz nāme (Phil-lott 1968.33), Nāsirī is recorded as saying "(the Buzzards) are too

mean-spirited for the purpose of falconry."

D. Part of the family Accipitridae: Accipiters.

There are three species of the genus Accipiter in Armenia. The Goshawk (Accipiter gentilis) and the Sparrowhawk (Accipiter nisus) are quite common; the Levant Sparrowhawk (Accipiter brevipes) is less commonly seen.

The Sparrowhawk is well regarded by the falconer. In the Bāz-namā-yi Nāsiri (Phillot 1968.12) we read that, considering its size "the Sparrow-hawk is the boldest as well as the most powerful of all the short-winged hawks used in falconry." In the Nuzhatu-l-qulūb (Stephenson 1928.62) it is only noted that it can be trained. There is no clear reference to any of the Accipiters in Armenian literature though in two cases we can strongly suggest that Sparrowhawks are being discussed. Yovhannēs Vardapet (Յով. տաղ. 3595) mentions a small bird, the խթաճուկ (xt^cač^cuk), that was able to bring down larger birds. This is behavior well-known of the Sparrowhawk, itself the smallest of the birds used in falconry, and extremely fierce.

Խթաճուկն էր խիստ նարտար,

The xt^cač^cuk was very clever,

Փոքրիկ ու խիստ կուկերանայր:

Though he was tiny, he soared
very high.

Մեծ հաւեր բերէր ի վայր,

He brought down big birds;

Ամէն մեկ՝ չորս-հինգ լիտր կենայր³¹:

Each one weighed four or five
pounds.

Another term is the բաճոտ (bašot). Lexical tradition records it as a type of Hawk, and it can perhaps be related to Per. بَاش (bāša), known specifically as the Sparrowhawk. Ad-Damiri (Jayakar 1906.230)

notes that Arab. باشق (bāšaq) is derived from the Persian. He further notes that it will take such birds as the Francolin, Pigeon or Turtle dove.

E. Part of the family Accipitridae: Kites.

The Kite is quickly distinguished from other birds of prey by its long, forked tail. Its flight is buoyant and ship-like, and the bird is given to carrying away things other than game. The NHB notes a passage from Step^oanos Ōtbelian (Ունայ.) who notes a bird called the թռչնաքաշտ (t^o rč^o nak^o āst), literally 'ship-bird' (Per. کشتی [kašti] 'ship'): թռչնաքաշտ, որ մեծամեծ են եւ սեւաթոյր, սլացաւ վերուստ ի վայր, եւ կամեցաւ յափշտակել ինչ ի սեղանոյն:³² "A buoyant bird which is very big and dark-colored, soaring from high to low, and likes to carry things away from the table." This description fits well with the Black Kite (Milvus migrans) or the Red Kite (Milvus milvus), both of which are common in Armenia. These are the only large rapacious birds that would carry things away from a table. This aspect of table-robber is well described in the Greek myth of Jason where the Harpies deprive Phineus of his food (Apolonius Rhodius Argonautica 2.178 ff.).

The oldest term for the Kite is ցին (cin). It appears three times in the Bible, replacing Gk. κτινος twice (Lev. 11.14; Deut. 14.13) and Gk. ἰβας once (Is. 34.11), no doubt erroneously. Elsewhere in the earliest literature, the NHB refers to its use in The Book of Wisdom (Ածբ.): Այդ ցինք ժողովեցին առ միմեանս³³ "Those Kites assemble together with one another." This reference points more to the Black



ծին

Kite, a species that is more sociable than the Red Kite, given to nesting in colonies. In Mxit^c ar Goš (Fable 119) we note the Kite's interest in poultry (Մի. առ. 1854): Յին զձագս տեսել

զհաւու, խոստանայր ընծայս սրբոյն մատուցանել Սարգսի, եթէ
յաջողեցէ նմա որսալ զնոսա:³⁴ "A Kite, having seen the chicks,
promised to present gifts to Saint Sargis if he would help him succeed
in hunting them." This aspect of its prandial behavior was seen by
Aelian (5.50) who noted: ὁ δὲ ἀλεκτρυὼν ἄσας φοβεῖ μὲν λέοντα,
ἀναιρεῖ δὲ βασιλίσκον: οὐ μὲν φέρει οὔτε αἰλούρους οὔτε ἰκτίνους. "But
the Rooster, crowing, frightens a lion and destroys a Basilisk; but
it cannot endure cats or Kites."

This interest in barnyard fowl is again noted by Vardan (Վրդ.
առ. 1899, Fable 67): եւ ահայ զայ ի վերուստ ցին այն, որ է
ուրուրն, եւ վերացնից զմին ի ձագնիցն³⁵ "And behold, there comes
this Kite from on high (which is the urur) and he snatches one of the
chicks."

A text from the seventeenth century describes the role of the Kite
as a weather prophet (Էֆիւ. 1796-172): եթէ բազուս թռևի, եւ յանսովոր
ժամանակի թռչի ցին յերեկոյի, ցուցանէ զհետեւեալ օրն լինիլ պարզ եւ ջերմ³⁶
"If the Kite flies in the evening in great numbers and at an unexpected
time, it indicates the following day will be clear and warm."

The etymology is well-known, c^{*}in being cognate with Gk. ικτινος
Skt. śyena- 'bird of prey'; Av. saēna- 'id', IE *k̑ti-nos-. In San-
skrit, it seems apparent that the śyena- was not an Eagle since both
bird names appear together, set in apposition to a bowman in RV 2.42.2
[233.2]: Mā tvā śyena udvadhīmā suparno, mā tvā vidadisumānvīro astā

"Do not let the Falcon nor the Eagle tear you to pieces; let not the manly bowman find you with arrows." In the Avesta, saēna- appears only twice, and in an environment that gives little insight into the exact nature of the species; cf. Yt 14.41 (Bahirām Yašt): yaθa hāu maza mərəyo saēnō "He (Vərəθrayna) is like the great bird saēna."

The term ուրուր (urur), though well-known to linguists, is a later term, not becoming common in literature until the Middle Armenian period. It has frequently, though erroneously, been translated as 'Gull', no doubt through confusion with oror (gv.). That it is a raptor is made clear by its use in literature; that it is precisely a Kite is shown by the following passage from Vardan's Fables (Վրդ. առ. 1899, vol. 2.67): եւ ահայ զայ ի վերուստ ցին այն, որ է ուրուրն, եւ վերացուց զմին ի ծագուցն. եւ զնաց ի նեւ մայրն եւ ծագերն ամեն ամենայն:³⁷

"And behold there comes this Kite from on high, which is the urur, and snatches one of the chicks. Then he goes after the mother and all the other chicks." The NHB quotes a similar passage from Mart^ein, an author of the fourteenth century (Մարթին): Ետես զուրուրսն, մինչ վերանայրին յօդն: Յին, որ է ուրուր հաւն.³⁸ "He saw the Kites while they were soaring in the air, the Kite, which is the bird urur."

A quatrain by Yovhannēs Vardapet vividly describes the rapacious energies of the Kite (Յով. տաղ. 3595):

Ուրուրն ի շէնըն կու կենայր,
Զետ հարամի կամ զետ թաթար,
Ատնոյր զհաւ ծագն ու բարձրանայր,
Թէ հազար մարդ կանկնած կենայր:³⁹

The urur stayed in the village;
Like a thief or like a Tatar
He grabbed the chick and flew up
In the presence of a thousand men.

The word urur would seem to be related to Arm. oror 'Gull', and further related to Gk. ὄρνειον 'bird'; Lith. arėlis Russ. орёл 'Eagle'. The Armenian would reflect a lengthened o-grade: *ōr- with re-duplication. For further discussion, cf. oror.

F. Family Pandionidae: Osprey.

The Osprey is the sole member of the monospecific family Pandionidae, a part of the order Falconiformes. The bird is always found near lakes or rivers and lives virtually exclusively on fish.

If there was an Armenian term for the Osprey, it was the գետարժուի getarcui which appears twice in the Bible. In both places (Lev. 11.13, Deut. 14.13) it replaces Gk. ἀλιόετος, literally 'Sea-Eagle', but probably specifically the 'Osprey'. The Greek term replaces Heb. עֶזְנִיָּהּ ('ozniyyah) the meaning of which is now unsure, but a term that has traditionally been understood to be the Osprey. The triad of getarcui, ἀλιόετος and 'ozniyyah symbolizes the utter frustration of harmonizing the Greek, Armenian and Hebrew bird names in Leviticus and Deuteronomy. The translator cannot always get good results by asking what the term means in Greek or Armenian or Hebrew, but instead must tread the dangerous ground of asking himself what the Armenian understood when confronted with the foreign word in the preparation of his translation of the Bible.

The implication of Gk. ἀλιόετος and Arm. getarcui (literally River-eagle) is that we have an Eagle-like bird associated with the water. This could point to either the Osprey or the White-tailed Eagle (Haliaeetus albicilla). It appears to be impossible to state precisely which of these two species getarcui refers to.



Գետարժիւ

Another term, *ծովաքծուի* or *ծովաքծիւ* (*Covarcui*, *Corvarciw*), literally 'Sea Eagle' appears later in the lexicographers, and is probably synonymous with *getarcui*.

G. Part of the family *Accipitridae*: Harriers.

The Harriers are a hawk-like raptor. They differ from other raptors by having an Owl-like face, and, again like the Owl, being crepuscular. Like the Falcon, they rarely soar but rather fly low over the ground. The Harrier, though, will rarely attack another bird in the air. There are four species common in Armenia. The Marsh Harrier (*Circus aeruginosus*); the Hen Harrier (*Circus cyaneus*); the Pallid Harrier (*Circus macrourus*) and Montagu's Harrier (*Circus pygargus*). All except the last are year-round residents.

There is no sure term for Harrier in Armenian. However, a late term, *ոռեկան* (*orekan*) has been glossed as Harrier by some lexicographers. The passage below from the *NHB* cites an undated text (*Պիտան.*): *իբր ոռեկան մազլօք զղէմս ալ ինց պատանել*⁴⁰: "As the *orekan* tears the faces of others with its claws."

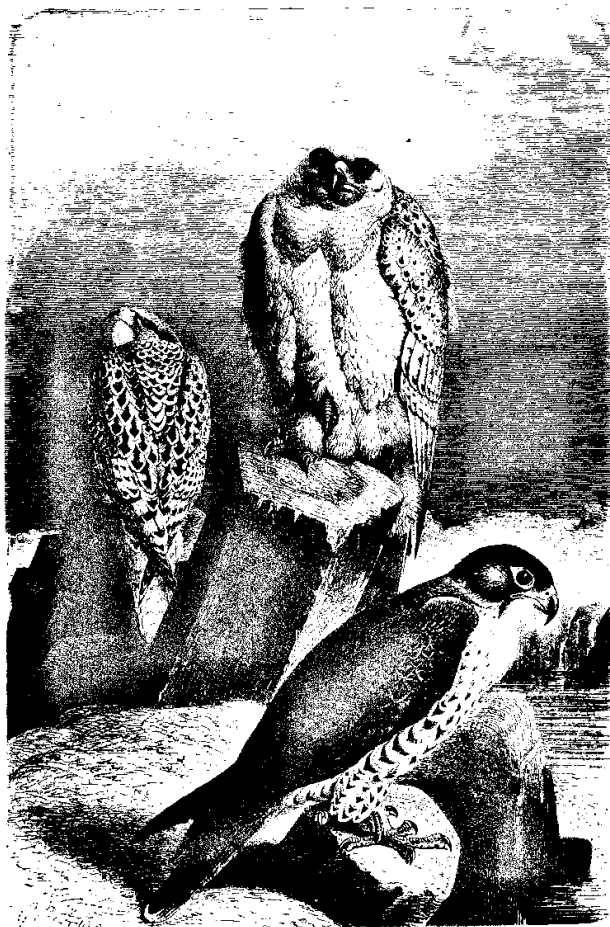
The reference to claws would tend to exclude the Vulture and Eagle, neither of which use their feet to tear food. The Vulture in particular is weak footed and relies exclusively on its beak. The Harrier, however, will make extensive use of its claws. The bird is not well adapted to falconry, and for this reason might be less known. In the *Bāz-nāma-yi Nāsiri* (Phillott 1968:33-34) the Kite and Harrier are treated together. Both are called 'mean-spirited' and 'cowardly'. Ultimately, there is no reason to think that the *orekan* was specifically a Harrier rather than some other raptor.

H. Family Falconidae: Falcons.

The term Falcon is much misunderstood. The falconer uses it as a term for any bird that he trains; popularly, it is used for any of the smaller birds of prey. The ornithologist understands it as a small raptor with pointed, rather than broad-tufted, wings. The term Falcon, as used strictly, thus refers to only those small raptors which have pointed wings, long tails and a largish head. They can be described as perfect fliers, capable of great speed when attacking.

There are seven species of Falcon in Armenia, the most commonly seen being the Peregrine Falcon (Falco peregrinus). Also seen are the Saker Falcon (Falco cherrug), the Merlin (Falco columbarius), Lesser Kestrel (Falco naumanni), Hobby (Falco subbuteo), and the Kestrel (Falco tinnunculus). The Red-Footed Falcon (Falco vespertinus) is rather uncommon. Formerly, its range spread north of the Black Sea and the Caucasus; it appears to be making inroads into the southern parts of the Caucasus, and according to Scott 1976.105 is even seen in parts of Iran.

There are only two terms in Armenian that apply specifically to what is technically known as a Falcon: շահն (šahēn) and սակր (sakr). Both are derived from Persian (شاهین [šāhīn], صقر [saqr]). The latter term has been considered an Arabic loan word (Adjarian 1926-; Hübschmann 1897) but evidence from the Nuzhatu-l qulūb (Greppin, 1977) shows evidence for the use of saqr in Persian, a more likely borrowing source.



Եղիշ

The šahēn is known from Persian (Bāz nāme, Phillott [1968:42-47]) as the Peregrine Falcon. This species is generally one of the most popular birds used in falconry, preferred to the Goshawk since it is easier to train, because it is even swifter, and because of its beauty and elegance. In the Shāh-nāme (3.13 = C. 16) it is called گردنغراز (gardanfarāz) 'haughty'. The term appears with somewhat of a wide distribution in Middle Armenian, usually in a setting that shows the respect this bird was given. A passage from Yovhannēs Vardapet (Յով. տաղ. 3595) puts it in a royal setting:

Շահէն բազէն էր շահարար,	The <u>šahēn</u> was a winning Hawk,
Խնքն յամէն դարպաստան կենայր,	He stayed in every royal palace;
Յուր որ աղուոր պարոնըն կայր՝,	Where there was a handsome lord,
Ի վերայ բազկին ի շուր կու գայր:	⁴¹ He went around on his arm.

Mxit'ar Goš mentions šahēn as a bird of prey (Մի. տո. 1854) in Fable 118: Ի ծնոաց շահենի յորսալն զերծաւ ծագ հաւքալի⁴²: "The squab of the Pigeon is carried away in the grasp of the šahēn." In the Diwan of Nahapet K'uč'ak it is again identified as a fierce bird of prey (Զուլ. 1902:92): Արծիւն ու շահէն բազան ինտ վարժ, կաքաւուն դատէին⁴³: "The Eagle and the šahēn Falcon, along with the varōž, were contemplating a Partridge." The term appears uneventfully in a haneluk ('riddle') of Šnorhali to which the answer is agraw 'Crow' (Շնորհ. 1928.610 or 1968.35):

Ջետ ըզշահէն իանց սուի երթա,	Like a <u>šahēn</u> it goes swiftly,
Համլայ կապէ դատարկ դառնա.	It attacks but returns empty-handed;
Ջետ զասորի երեց կարդա,	It reads like a Syriac priest,
Ուտէ չոր ք(աք) ու թարխանա: ⁴	It eats dry dung and <u>t^earxana</u> .

A difficult reading appears in T^clkuranc^ei, (Քլկր. 1960.229) where we find šahin, a word that could be taken for the genitive of šah 'shah' or as spelling variant of šahēn since the sequence šahēn baz is quite common.

...Ժօ Յովհաննէս, մտիկ արայ,	...Hey Hovhannes, now pay heed,
ի վերայ բերդին ի՞նչ կու խաղայ,	What sports about over the castle?
Դեղնըկոր, ես քեզ ծառայ,	That yellow colored one; I am your servant.
Կանաչվորին զանուն ասա,	Say the name of that greenish one;
Թէ չէ լինիմ շահին բազայ	Would that I were a <u>šahēn</u> Falcon,
Թռչիմ նստիմ թեւիդ վերայ: ⁴⁵	And fly, and sit on your wing.

The NHB identifies the sakī as a type of Crow, an error based on a faulty manuscript tradition for Zephaniah 2.14, an error that has been corrected in the Vienna 1929 edition of the Astuacasun^չ where Gk. κρόκας has been replaced correctly by agrāwk^e. The Sakī, through its Arabic source via Persian, is known specifically as the Saker Falcon (Falco cherrug). Sagr is uncommon, بَالَاب (bālābān) being more commonly used in Classical Persian texts. In the Bāz nāme, (Phillott 1968.49-) a wide variety of words designating variations of the Saker Falcon are noted, evidence of the close scrutiny this bird received from falconers.

Sakr is not common in Armenian. Its use in Fable 121 of Mxit^aar Goš is unusual and possibly points to Goš's use of exotica (*Մի. առ.* 1854:121): *ի տօնի սրբոյ զատկին եկին Քոզունք ամենայն, եւ խոստովանութեամբ
հաղորդէին օրինացն. եկին ընդ նոսա սակո եւ հողամաղ, եւ խոստովան եղեն քահան-
ային, եթէ ոչ այլ ինչ զիտեմք խիլժ, այլ զի որսացաք մկունս եւ զորտունս՝ եւ կերաք:* 46

"On the holy feast of Easter all the birds came and made their confession according to law. There came with them a sakr and a Coot, and they confessed their sins to the priest saying 'We know nothing of conscience, but rather we hunted mice and frogs, and we ate them.'"

I. Non-specific terms for Hawk.

There are a variety of raptor names that cannot be attributed to any particular species, terms that instead seem to be used loosely for any of the birds that are loosely called Hawk or Falcon; *բազէ* (bazē) or *բազայ* (bazay), is by far the most common term, and the only 'Hawk' term that has extensive literary status. Bazē appears twice in the Bible (Lev. 11.17, Job 39.26), replacing Gk. ἰέραξ 'Hawk'. It appears elsewhere in the earliest literature. P^aarpecⁱ (*Փարպ.* 1904.11) uses the term in History of the Armenians. Though the setting of P^aarp's discussion is falconry, it must be noted that there is no evidence that the Armenians ever practiced this sport. Wherever falconry is mentioned, it is always clearly stated in a Persian environment. This passage from P^aarp is no exception: *եւ շատք ի մանր մանկանց, նախարարաց որդւոցն
ղաստիարակօք եւ ծառայիւք զայլ եւ այլ սեռս ի թռչնոցն որսացեալ
բազայիւք դարձեալ բերիցեն ի յաճումն ընթրեացն:* 47 "And many young boys, the sons of satraps along with their tutors and valets, brought certain species of birds for an abundant supper, which were caught by Falcons."

In the Geography of (pseudo-) Xorenacⁱ (խոր. աշխ. 1881.46) another reference to falconry appears: ...*եւ քրքումն անբաւս, մինչ զի հեծեալ ոք ի սպիտակ զերդակ ծիռով, սպիտակ բազէիւ երթեալ յորս, դառնայ դեղնացեալ ամենեւին*.⁴⁸ "And there is an immense quantity of saffron, so that any horseman going off to a hunt on a white horse or with a white Falcon would return entirely covered with yellow."

Bazē (bazay) is being used in its most general sense, as a term for a bird used in falconry. It is clear as well from Classical Persian that bāz was not used with a degree of precision. In the Shāh-nāme, bāz appears nearly 50 times. This wide frequency, coupled with the more precise usage of such a term as šāhīn (6x) implies that Firdausi as well used bāz loosely. If Persian bāz did have a specific value, it was 'Goshawk (Accipiter gentilis)' (Phillott 1968.xvii). But bāz was too imprecise for the purpose of the Persian falconer, and the term was subdivided into three headings: tīqūn, tarlān and qizil (Phillott 1968.3); these terms are again divided into further subvarieties. Armenian in no way reflects the subtlety of Persian Hawk designation. However, the passage above mentioning the 'white Falcon' must probably refer to the tīqūn, which Blanford (1876) calls a variety of the Goshawk.

A passage from Mxit^aar Goš (Մխ. առ. 1854) shows bazē in its traditionally loose setting (Fable 115): *Չազք ասեմն ցծնողս իւրեանց, թէ ընդէր նման արծուոյ եւ բազէից կենդանիս մեզ ոչ որսայք, այլ զմեռելոց ոսկերս բերէք մեզ ի կերակուր*:⁴⁹ "The young (of a scavenger) said to their parents: 'Why like an Eagle or Falcons don't you hunt living things for us; but rather you bring us the bones of dead things to eat'." Similarly, Fable 116: *բազէ գհեռ մտեալ աղաւնոյ, եւ նորա աղաղակեալ ասէ. Պատարագ եմ տէրունի, մի ինձ մեղանչեր*:⁵⁰ "A Falcon was

coming after a Dove who, making a loud noise, said to him: 'I am a sacrifice for the Lord; do not do me wrong'."

The Falcon's interest in Pigeons is also recorded in Greek literature. Aelian (De natura animalium 3.45) records τοὺς μέντοι ἀλκίετους καὶ τοὺς κέρκους ὡς [περιστεραὶ] πεφροῦσαι φασί. "For they saw how [Pigeons] fear the Sea-eagle and the Falcon."

A quatrain by the Middle Armenian poet Yovannēs Vardapet pictures again the Falcon as a bird of prey (Յով. տաղ. 3595):

Բազան թեւաւըն էր սուր եւ սայր,	The Falcon winged swift and steep,
Երթայր զամէն իւելերս որսայր,	He went and hunted all the birds;
Երկ ինքն թռչէր սարէ ի սար,	As he flew from peak to peak,
Նա սասանին իւելերս իւսար: ⁵¹	All the birds trembled at him.

The reference to 'sharp' wings might be a precise reference to the particularly pointed wings of the Falcon; it might as well be no more than a loose poetic metaphor with no deliberate ornithological value.

Another term, վարուժան (varužan) creates particular problems. It is clear from earliest literature that the term meant Pigeon. However, the context of its appearances in Middle Armenian shows it to be a Hawk of some sort. That it was originally a 'Pigeon' is also clear from its etymology, being derived from Per. وراشان (warašān 'Turtle Dove'). The following passage from the Hexameron supplies evidence for its use as a male Pigeon:

(Վեցօր. 1830.170): Եւ զէգ տառապէտ աշտպէս ասեն, թէ յետ ամուսնութեան տոաջին ամուսնոյն այլ օտար ամուսնութիւն ոչ խնդրէ, ոչ ի կեանս իւրոյ վարուժանին եւ ոչ ի մահու, այլ նովին յիշատակաւ անձկաբեկ կեայ եւ մեռանի, եւ ոչ խոնակի յայլ օտար ամուսնութիւն:⁵²

"And they say that the female Dove, after her first marriage, does not seek out a marriage with a different husband, neither in the life nor at the death

of her own varužan; but she lives and dies panting with the same memory, and does not mix in another alien marriage." The Greek text⁵³ from which this translation was derived unfortunately makes no reference to a bird that would correspond with varužan, but its context would clearly allow such a concept.

Elsewhere, the varužan is clearly a raptor. Note Yovhannēs Vardapet (Յով. տաղ. 3595):

Վարժանակն զայր զեռ մնջնայքար,	The <u>Varžanak</u> went like a whisper,
Զարկնէր զձագուց երամն ի վայր.	He struck down a flock of birds;
Փախչին իւրերն ու ընկնի վայր,	The birds fled and threw themselves down,
Ներքեւ թռփին՝ երեսք ի վայր: ⁵⁴	Face down beneath a bush.

In Mxit'ar Goš (Մխ. առ. 1854) Fable 117, it is again clear that we are dealing with a raptor: Վարուժանի տեսեալ բազմորդի զլոր՝ զոհնայր զկատուծոյ, եւ ինդակից նմա լինէր: ...եւ անդէն եհար զմի ի ձագուց նորա՝ եւ ըմբռնեաց:⁵⁵ "The varužan, having seen a Quail with many children, gave thanks to God...and there he struck down one of the chicks, and grabbed him."

And again, according to the NHB from the commentary on Job by Yovhannēs Vardapet Tawusec'i (Վանակ. յոր.) Հապա առաքինիք՝ վարուժանակնք իմ ապականիչք՝ բառնեցէք զմագիլս ձեր յաղաւնի միամիտ:⁵⁶ And next, O valiant Varužanaks, my corruptive ones, you got your claws into a stupid Pigeon."

Thus, it appears that the use of Varužan in the Armenian Hexameron is singular, and by no means has the value normally attributed to it.

Yet its etymological origin in Per. warāṣān 'Turtle Dove' implies that there was a drastic change in meaning from Classical to Medieval times. The bird that was once the one eaten became the eater.

Three terms remain, all of which have a very low frequency.

The term qawāz (gawaz) appears once in Grigor Magistros (Մազ. քեր. 1915.240), in a passage that also illuminate քուպիժ (k^eupič) and ծուռակ (čufak): եւ բազէի արական ծուռակ, որպէս ի յովատակ է ական արական իսկ շահենի եւ գաւազի քուպիժ:⁵⁷ "The čufak is the male of the Goshawk ([note that] the word arakan ['male'] has a suffix -ak just like yovatak ['stallion']) but the male of the šahēn and the gawaz is the k^eupič."

This implies that gawaz is some sort of Hawk, though its precise designation is unclear. The etymology is also vague, though Hübschmann (AG 515) draws a comparison with Georgian gavazi 'Falcon'. Adjarian mentions Per. گواش (guvāš) which he glosses as 'small male Falcon.' These words are otherwise obscure, though Vullers⁵⁸ (1855) glosses guvāš as 'accipiter minoris generis.'

Of the k^eupič nothing more is known than Magistros' statement that it is 'the male of the šahēn (Peregrine Falcon) and the gawaz.' Such a distinctive term for a male bird is not unusual in view of the considerable differences both in behavior and size between the male and the female Falcon.

For čufak we have more data. The term is uneventfully repeated again by Magistros (1915.228): նոյնպէս եւ թռչնոց, սակս ոչ ունեւոյ ծէ նոցա, յորչորջեն գծուռակն ծուռակ:⁵⁹ "Likewise for birds; since they do not have the sound č, they call the čufak, a cufak.' Further, there

is comparative data. Thompson (1936.115) records the Byzantine Greek word $\tau\zeta\omicron\upsilon\rho\acute{\alpha}\nu\iota\omicron\nu$ which is known as an obscure term for Falcon. Hübschmann, reasonably suggesting that MArm. čurak was phonetically realized as [juřak], correspondingly posits the čufak is a loan from Persian چره (čurra), as in چره باز (čurra bāz) 'the male Hawk'. Further confirmation is suggested in the Codex Cumanicus 55r⁶⁰ where cura is found, glossed as Terzororius by which we understand 'tercel', the male Hawk.

Thus k^eupič and gawaz evade a description more precise than 'Hawk.' The čurak seems clearly to be a 'tercel.'

Abraham Polsec^ei (Աբ. Պոլ. 181[q]) mentions the պալապան (palapan) which is directly derived from Pers. بالابان (bālābān), known specifically as the Falco cherrug (Scott 102). Polsec^ei's discussion is interesting since in his comments he makes it specifically clear that the bazē is not a general term for Falcon, but rather a specific term probably for a specific species: Պալապան, քան զպազան քազայ մեծ է զօրաւոր եւ ալաճայ է:⁶¹ "The balaban, which is larger than the bazē, is more strong and more dappled."

The սոնկուր (sunkur) or սօնկուր (sōnkur) is a type of Falcon. The term is derived from Pers. سنقر (songur) which is usually glossed as a Gyrfalcon (Falco rusticolus). However, this bird is a native of Scandinavia and the Russian Arctic, and found only in Persia when brought as an item for sale to falconers or as a gift to royalty. The term in Persian is in itself a loan from Turkic: Čagatay songur, Turk. sonkur. In Atalay (1940) it is glossed as "The name of a bird of prey; it is smaller than a toyril". Further discussion can be

found in Doerfer 1967:3.272. The term appears in a passage from Yovhannēs Vardapet cited in Bazmavēp 1898, February, page 70:

Սունդուր բազէն երբ բարձրանայր	When the <u>sundur</u> Falcon went up
իր շունքն ի ջուրըն երեւայր.	His shadow appeared on the water,
Գիտէր՝ թէ հաւ էր կռոյիւ տայր,	He thought it was a bird he should fight,
իջնուր, խեղդեր ի ջուրն ի վայր: ⁶²	He descended, and drowned down in the water.

This description essentially rules out the Gyrfalcon since that bird would appear in a wild state in historical Armenia only in the most unusual situations. Hence, it must be concluded that sundur in Armenian was not a Gyrfalcon. Further attempts to identify what species of raptor it was are difficult. The word is no longer used in Turkish; in Persian it is now (Scott 1975:96) a standard term for any of the species of Harrier, and this meaning might have been carried over to Armenian. Abraham Polsec^ei says of it (Աբ. Պոլ. 180 [ա]): Բրպէս շահին է...զարիւնն կու ծըծէ, միսն չի ուտէր...Այս թռչունս ամազնատեսիլ է քան զամենայն պտտառող թռչունսն եւ յուժեղ:⁶³ "It is like a šahin...It will suck milk but not eat meat...This bird has a fierce appearance and is more rapacious than all (other) birds, and strong."

Scully (1876:117-18) notes that in Kashgharia the Turki name for the bird is shunkar, which he lists as the feminine term; the word for the male bird is aitalgu. He goes on to add that the shunkar is the most highly-prized of all Falcons, and that it is rare in eastern Turkistan. Since Scully also notes that entirely white shunkar are found,

it is likely that he is definitely referring to the Gyrfalcon which conceivably can make forays as far south as Kashgaria. Though Scully calls the bird Falcon hendersoni (otherwise unknown by this designation), it is likely that Falco rusticolus was the original meaning, and that the modern Persian value of Harrier is entirely secondary and later.

1. Angelc^c i heřastanē zgiřsoy ankaneloy ditaworut^cean.
2. Ov. ic^cē or darjeal azd tac^cē, linic^ci guřak angelc^c zmahuanē mardkan, yorřam i veray mimeanc^c dimeal ert^cayc^cen i mart paterazmi.
3. MG 101C: Τίς ὁ τοῖς γυψὶ προαπαγγέλων τῶν ἀνθρώπων τὸν θάνατον, ὅταν κατ' ἀλλήλων ἐπιστρατεύωσιν "Who will announce the death of men, when they fight one another, to the Vultures?"
4. Orpēs ew asen, bazum angelk^c en or afanc^c amusnat^cean cnanin, ew erkaynakeac^ck^c linin.
5. Angelk^c ew bawečk^c patec^can zinew.
6. Šařord hawun lezu č^ckayr/ Zir řamanakn munř kenayr/ Ayl irk^c č^cutēr ink^c, k^can zmurtar/ kam mec oskor-or kēlanayr.
7. Ayl haw kay, brdoř asen, or zayn jagn (ēnkec^ceal yorcuoy) ařnu ew snuc^canē.
8. The identification of this bird, which appeared in Latin as percni, is difficult. It seems most likely to be some kind of Eagle.
9. Note Per. آخور āxur, Arm. axoř.
10. Oskerkuln ēr xist sikar/ č^cap^cov zoskorn i kul ku tayr/ T^cē aweli k^canc^c zhařn ertayr/ Nay luk meřniln ēr nora čar.
11. Mews ews t^cřč^cun, or anuaneal koč^ci ep^cenē, ařnu zēnkec^ceal jagn arcuoyñ řořovē ař ink^cn ew snuc^canē.
12. MG 177C: 'Αλλ' οὐκ ἐᾷ τοῦτον, ὥς φασι, διαφθαρεῖναι ἡ φήνη: ἀλλ' ἐπολαβοῦσα αὐτὸν τοῖς οἰκέλοις ἑαυτῆς νεοσσοῖς συνεκτρέφει. "But, as they say, the Lammergeyer does not allow him to perish, but taking him away, it raises him with its own brood."

13. Arciw es, yerag t'əfč'is.
14. Zardares ibrew zaruis zsirelis k'o.
15. Zuarak, ařiwc, arcui, ew or ir kargin.
16. K'aǰ arcuun nman č'kayr/ Ep' šařəč'ēr yawdic' i vayr/ Nay sasanim hawc' hawasar/ Lapəstakunc', vayri oč'xar.
17. Ibrew zarcui yerams kak'awuc' xoyanayr.
18. Orpēs napastakk' i slac'manē gišaker arcueac' i cerps vimac' ew kam i mac'afut telis mayreac' ləlealk' t'ak'č'ēin.
19. Ew slac'eal xoyasc'i i veray mer ibrew zarcui yerams hawuc'.
20. Ew nman arcuoy yarum žamu i kak'awuc' eram slanayc'ē.
21. Ew (napastak) asē; zi šunk' ew arcuok' ew mardik ews orsan zmez, orov irawac'i ē erknc'el.
22. Zarcuiw alač'el sksan t'fč'unk' miangamayn or ənd jeřamb nora, ew asen: Anyapał zhrak k'o tac'uk', mi yaražam zmez zarhurec'usc'es.
23. Ew (Artasat) anc'eal orpēs zarcui srat'ew ənd getn.
24. Ew arcuoy yoyž tełtuk t'ui snuc'anel ew kerakrel zjags iwr.
25. MG 177C: 'Αδικώτατος περὶ τὴν τῶν ἐκγόνων ἐκτροφὴν ὁ ἀετός. "The Eagle is most unjust regarding the nourishment of its young." This statement is contradicted by Aelian who says (2.40) Ζηλοτυτώτατον δὲ ἄρα ἦν ζῷον ἀετὸς πρὸς τὰ νεόττια. "The Eagle is a most jealous guardian of its young."
26. Va čun baččeh berarād durā negāh dārad va yekirā bešīb āfkanad (hqqta'āli) morghi(ye) dīgarrā bar gomārad tā ān baččehrā beparvarad ān parvarandeh rā kāsir-ul-'izām xvānand.
27. T'fč'unk' af hasarak załalak barjin, et'ē č'ar ē išxans mer arcuiw, zi mišt i mēnǰ kerakri ew yayloc' orsolac' oč' pahē.

28. Bu hreštak arak^{eac} aš arciw, ew xndreac^e zdustr nora harsn, aselov; Du tuenŕjean k^aaŕamartik es, ew es gišeroy patšaçimk^e i xnamut^eiwn.
29. Kand, or nšanakē miayn zaru arcui kam varužanak ew oč^e zayl ok^e i t^eřč^enoc^en.
- 29a. Mec ahagin ē k^ean zamenayn patařoř t^eřč^eunsn ew zōrawor, minč^eew i jaynēn nora sarsin gazank^en anapatin.
30. Omn zbus ew zsarataks əmberneal aš leřotambn kasbeay, řřjec^euc^eaner, bazē znosa karceal.
- 31 Xt^eač^ekun ēr xist čartar/ P^eok^erik u xist ku veranayr/ Mec hawer berēr i vayr/ Amen mek č^eors - hink litr kenayr.
32. T^eřč^enak^eašt, or mecamec en ew sewat^eoyr, slac^eaw verust i vayr, ew kamec^eaw yap^eštakel inč^e i selanoyn.
33. Ayđ cink^e žořlovesc^ein aš mimeans.
34. C^ein zjags teseal zhawu xostanayr əncays srboyn matuc^eanel Sargsi, et^eē yařořesc^eē nma orsal znosa.
35. Ew ahay gay i verust c^ein ayn, or ē ururn, ew verac^euc^e zmin i jaguc^en.
36. Et^eē bazum t^euov, ew yansovor žamanaki t^eřč^ei c^ein yerekoyi, c^euc^eanē zheteweal ōrn linil parz ew řerm.
37. Ew ahay gay i verust c^ein ayn, or ē ururn, ew verac^euc^e zmin i jaguc^en, ew gnac^e i het mayrn ew jagern amenayn.
38. Etes zurursn minč^e veranayin yōdn. C^ein, or ē urur hawn.
39. Ururn i šēnən ku kenayr/ Zet harami kam zet t^eat^ear/ Ařnoyr zhaw jagn u barjranayr/ T^eē hazar mard kanknac kenayr.
40. Ibr ořekan maglōk^e zdēms ayloc^e patařel.
41. Šahēn bazēn ēr šaharar/ Ink^en yamēn darpast kenayr/ Yur or ařuor paronən kayr/ I veray bazkin i řur ku gayr.

42. I jeřac° šaheni yorsaln zercaw jag hawbali.

43. Arciwn u šahēn bazan het varōž, kak°awun datēin.

44. Zet ezšahēn hanc° sur erta/ Hamlay kapē datark dařna/ Zet zasori
erec° karda/ Utē č°or k°(ak°) u t°arxana.

45. ...Cō Yovhannēs, mtik aray/ I veray berdin inč° ku xalay/ Deľnakor,
es k°ez cařay/ Kanač°vorin zanun asa/ T°ē č°ē linim šahin bazay/
T°řč°im nstim t°ewid veray.

46. I tōni srboy zatkin ekin t°řč°unk° amenayn, ew xostovanut°eamb
haľordēin ōrinac°n; ekin end nosa sakř ew hoľamaľ, ew xostovan
eľenk°ahanayin, et°ē oč° ayl inč° gitemk° xilč°, ayl zi orsac°ak°
mkuns ew gortuns ew kerak°.

47. Ew šatk° i manr mankanč° naxararac° ordwoc°n dastiarakōk° ew
cařayiwk° zayl ew ayl sers i t°řč°noc°n orsac°eal bazayiwk° darjeal
beric°en i yačumn ent°reac°n.

48. Ew k°rk°umn anbaws, minč° zi heceal ok° i spitak zerdak jiov,
spitak bazēiw ert°eal yors dařnay, deľnac°eal amenewin.

49. Zagk° asen c°cnoľs iwreanc° , t°ē endēr nman arcuoy ew bazēic°
kendanis mez oč° orsayk°, ayl zmeľelōc° oskers berēk mez i kerakur.

50. Bazē zhet mteal aľawnoy, ew nora aľaľakeal asē: Patarag em
tēruni, mi inj meľanč°er.

51. Bazan t°ewawk°n ēr sur ew sayr/ Ert°ayr zamēn hawert orsayr/
Erp° ink°n t°řč°ēr sarē i sar/ Na sasanin hawert hawsar.

52. Ew zeg tatrakē ayspēs asen. t°ē yet amusnut°ean aľaľin amusnoyn
ayl ōtar amusnut°iwn oč° xndrē, oč° i keans iwroy varužanin ew oč° i
mahu, ayl novin yišatakaw anjkabek keay ew meľani, ew oč° xařnaki
yayl ōtar amusnut°iwn.

53. MG 177C: Τὴν τρυγὸνα φασι διαζευθεῖσθαι ποτε τοῦ ὁμόζυγος, μηκέτι τὴν πρὸς ἕτερον καταδέχεσθαι κοινωνίαν, ἀλλὰ μένειν ἀσυνδύαστον, μνήμη τοῦ ποτὲ συζευθέντος τὴν πρὸς ἕτερον κοινωνίαν ἀπαρνούμενην.
 "They say that the Turtle Dove, when separated from her mate, never accepts a relationship with another, but remains unpaired in the memory of the earlier union, and denies any other relationship."

Aristotle (HA 612 b 31) records a somewhat similar view of the Dove: Περὶ τε τὰς περιστερὰς ἔστιν ἕτερα τοιαύτην ἔχοντα τὴν θεωρίαν· οὔτε γὰρ συνδυάζεσθαι θέλουσι πλεόσιν, οὔτε προαπολείπουσι τὴν κοινωνίαν, πλὴν ἐὰν χήρος, ἢ χήρα γένηται. "There are, among Doves, other species sharing this viewpoint. They neither wish to mate with many, nor do they abandon the view unless they become widowed."

54. Varžanakn gayr zet mnĵnayk^car/ Zerknēr zjaguc^c eramn i vayr/
 P^caxč^cin hawern u ənkn i vayr/ nerk^cew t^cep^cin eresk^c i vayr.

55. Varužani tesimal bazmordi zlor gohanayr zAstucoy, ew xndakic^c nma linēr...ew andēn ehar zmi i jaguc^c nora ew əmbīneac^c.

56. Hapa aġak^cinik^c varužanaknk^c im apakanic^ck^c k^caġnec^cēk^c zmagils jer yaławni miamit.

57. Ew bazēi arakan čuġak, orpēs i yovatak ē akn arakan; isk šaheni ew gawazi k^cupič.

58. Lexicon.

59. Noynpēs ew t^cřč^cnoc^c, saks oč^c unelov čē noc^ca, yorĵorĵen zčuġakn cuġak.

60. The Codex Cumanicus is a Low Latin-Persian-Turkish glossary, the manuscript for which is preserved in the Saint Mark Library in Venice.

The Iranian and Turkish vocabulary is written entirely in Latin letters.

A. Bodrogligeti (1971) has published a glossary of the Persian words and normalized the spelling. The letter g can stand for č, ǰ or z.

61. Palapan, k^ean zpazan (bazay) mec ē zōrawor ew alačay ē.

62. Sunłur bazēn erb barjranayr/ Ir šuk^en i ĵurēn erewayr,/ Gitēr
t^eē haw er kēfiw tayr,/ Iĵnur, xel^{der} i ĵurn i vayr.

63. Orpēs šahin ē...zariwnn ku cecē, misn č^ei utēr...Ays t^eč^eč^euns
ahagnatesil ē k^ean zamenayn patafoł t^eč^eč^eunsn ew yužel.

VII. Order Galliformes

A. Domestic Fowl.

The domestic Hen and rooster stem from the Red Jungle Fowl (Gallus gallus), a bird indigenous to India where it still lives wild. The domestication of this bird began at an early date, and finds from Mohenjo-Doro, dating from the late fourth millenium, show that this species was becoming common in human environments. Complete domestication was probably completed by the beginning of the second millenium. The domestic fowl, surely a marvellous creation of civilization, moved westward and is known in Egypt by 1400 B.C. It was probably known in Persia by 800 B.C. and in Greece shortly thereafter. Certainly by 600 B.C., it was widespread in the Hellenic realm.

To what extent the domestic fowl was known in Armenia during the preliterate period is unsure.

Mari (մարի) appears to be the oldest word for the female fowl, appearing in the fifth century Girk^ē or koč^ēi Zgōn (Մծթ. 1824.229);

Եւ նստցի մարին ի վերայ ճուղց կամ ճագուց¹ "And the Hen sat on the eggs or chicks." In the Book of Labors (Կումկ. 1877.193) we have note of egg production: Եւ ինչ մարին կու գործէ զայն կ'ուտեն². "And what the Hen would produce, this they would eat."

The Rooster is better noted. Called աքաղաղ (ak^ēalal) an onomatopoeetically engendered term (note Skt. kalakala 'cry of a bird'), it has a variety of dialectical variants: Adjarian (HAB) notes Van ayhleōr, Yerevan ak^ēlōr as well as ak^ēlal, ak^ēlōl. In Samuēl K^ēh. Anec^ēi (Սամ. աւետգ. շար. 1893.162) we read ak^ēalal.

Ak^catā enjoys a fairly decent frequency, appearing first in the Bible (Prov. 30.31) where it replaces Gk. ἀλέκτωρ. In the Hexameron of St. Basil (Վեցօր. 1830.163) again appears: Աբաղաղ հպարտ է եւ սէգ³ "The Rooster is proud and haughty"⁴. Later, in (pseudo-) Xorenac^c's Geography (Խոր. աշխ. 1881.44) it is listed uneventfully with some other bird names: ի թագաւորանիստ նոցա լինի կորանգս եւ պապկաս սպիտակ, եւ արաղաղս փետրամուրուս⁵ "And in their capital was a Raven, a white Parrot, and a bearded Rooster."

Mxit^car Goš discusses the Rooster (Մի. առ. 1854.128): Աբաղաղ բազում անգամ աղաղակեաց եւ ասէ. Աստուած իսկ գիտակ է, զի մի եւ կամ երկու բարբառն զուարթնոցն բաւական է⁶ "A Rooster crowed many times and said: 'God indeed is knowing since one or two words from his angels is enough'." The NHB notes a passage from Isik^cios (Իսիկ.) Ըստ նմանութեան արաղաղոց ամբարձեալ զպարանոց իւրեանց ամբարտաւանուեամբ⁷ "Like the Roosters, they elevated their necks haughtily."

Yovhannēs Vardapet uses a term խաւսաւղ (xawsawł) which means literally 'speaker', from the root xōs- 'speak' plus the agent suffix -awł⁸ (Յով. տաղ. 3595):

<u>Խաւսաւղն ի տուն կու կենար,</u>	The <u>xawsawł</u> stays indoors,
<u>Գիշերն երթայր ելնէր ի թար,</u>	In the evening he goes to a perch,
<u>Երբ կուկլուլէր, ծափուցն տայր,</u>	When he crows he claps the hands,
<u>Ի հրեշտակաց առնու բարբառ:</u> ⁹	He gets the word from angels.

It would appear that the xawsawł is a domestic bird, and probably is a Rooster.

B. Family Tetraonidae. Grouse

Grouse are generally northern birds, appearing in forested regions where there is a cold winter. Only two species are known in the Armenian area, and these two are confined to the higher parts of the Caucasus range: Caucasian Black Grouse (Lyrurus mlokosiewiczi) and Caspian Snow Pheasant (Tetraogallus caspius). Neither is common below an altitude of 1500 meters. There is no sure term in Armenian for either of these birds, but it is possible that the term dšxoyahaw (literally 'queen-hen') could refer to one of these species. Lexicographers gloss the term as 'Wood Hen' or 'Water Quail', neither of which terms has any ornithological meaning.

C. Family Phasianidae: Quail, Partridge, Pheasant, Peacock.

1. The Quail (Coturnix coturnix) is a common small (7 inches) game bird found in grasslands and fields. Because of its abundance, especially the concentrated bevvies sighted during migration, it has been considered a bird of remarkable benefit. Its meat is delicious, and because the bird adapts to domesticated raising, it is available easily as a table delicacy.¹⁰

The word for Quail is precisely known in Armenian as լոր (lor); the alternate forms լորիկ and լորամարգ (lorik, loramarg) also exist. The term appears in the earliest literature. In the Bible, it has a frequency of 4x in the forms loramarg and loramargi ("meadow-quail"; marg < Syr. margā 'meadow', Arab. marj 'id'). It consistently replaces Gk. ὀρνυομήτρα the 'Corncrake, Crex crex', the expected ὀρνυξ not appearing. And though the Corncrake is a bird that commonly accom-

panies the Quail, the Greek use of ὀρυζομήτρα in the Septuagint probably represents a mistranslation of Heb. רִבְּבִי (selav) 'Quail' which appears in the Hebrew original. A passage from Agathangelos (Ագաթ. 1909.161) confirms that the loramarg(i) is indeed a Quail, and not the Corncrake: Լորամարգի տեղացեալ զբանակօրն՝ զփափազն չարեալ լցուցանէր:¹¹ "Who fulfilled their desire to the utmost by raining Quail in large numbers."

Mxit'ar Goš notes the Hawk's delight at finding a brood of Quail, whose clutch runs anywhere from six to a prolific sixteen eggs (Մի. առ. 1854:117): Վարուժանի տեսեալ բազմորդի զլոր՝ զոհանայր զԱստուծոյ, եւ խնդակից նմա լինէր:¹² "A Hawk, seeing a Quail with many chicks, gave thanks to God and rejoiced in it." The eating of Quail by Hawks is well reported; Aelian records a similar instance (De animalibus 7.9): καθ' ὥραν δὲ ἄρα καὶ ὀρυζῶν αὐτοῖς ἐπιδημεῖαι γίνονται, καὶ τῶν ἄλλων ὀρνέθων ἐπιφοιτῶσιν ἀγέλαι, καὶ ἔχουσιν γε οἱ λεροὶ ἐκείνοι καὶ ἐντεῦθεν θοδύνην. "And at certain times there is an arrival of Quails there --and flocks of other birds as well-- and these Hawks have a feast then."

Similarly, Ephrem (Եփր. պոմ. 1836.1.169) exalts the Quail as a delicacy for man: բաժանեցաւ ծով, պատահեցաւ վէժ, են չան զլորամարգին, եւ իջոյց զմանանայն:¹³ "The sea was divided, and the rock was shattered. He provided Quail, and brought down manna." Lastivertc^ei (Լաստ. 1963.61) goes on in the same vein, but with a twist: եւ դարձեալ, թէ բանք ստոց պարարտ են իբրեւ զլոր, եւ անմիտք կլանեն զնա:¹⁴ "And moreover, if the words of liars were plump like the Quail, stupid men would swallow them too."

A quatrain by Yovhannēs Vardapet (Յով. տաղ. 3595) describes the Quail in his environment:

լորիկը գայր անմեղաբար,
 Ի զրիւ երթայր ու հետկըտար.
 Երբ ի յակնըրըն մաւտենայր,
 Ընկնեբ ի վիզն ու թովոայր:¹⁵

The Quail came innocently,
 He went to the seed and pecked at them,
 When he approaches the furrows,
 He lowers his neck and hops around.

In the Hexameron (Վեցօր. 1830.89) the story of the Quail's resistance to various poisons is recounted (here lor replaces Gk. δρυγών [MG 101d]): Եւ զեղեբորոս արմատ լորբ ուտեն. եւ այնպէս ունին խառնուած մարմինը նոցա, զի քնաւ ամենեւին առ ոչինչ համարին զվնասակարութիւն վնասակար արմատոյն:¹⁶ "Quails eat the root of the Hellebore and thus their flesh has it mixed in; but they do not consider the properties of the root harmful." Elsewhere it is noted that the Quail happily eats otherwise poisonous roots ([pseudo-] Aristotle De plantis 820 [14]): ὡς ὁ ἡοσκῆμος καὶ ὁ ἐλλέβορος ἀνθρώποις μὲν δηλητήριον, τροφή δὲ τοῖς ὄρνυξιν "But as Henbane and Hellebore are harmful to men, they are nourishment to Quails."

It is also apparent that the Quail was kept as a pet. Aḡē sandr Makedonacⁱ (Պատմ. արեւել. 1842.168) uses the term լորանոց (loranocⁱ) 'quail-cage': Քանզի եր ի մէջ ձեղունն լորանոց ոսկի, յորում էր հաւն այն չափս աղաւնոյ:¹⁷ "A golden quail-cage was in the middle of the ceiling in which there was a bird the size of a Dove." Aristophanes (Birds 707) also mentions pet Quail, stating that a gift of a Quail (ὁ μὲν ὄρνυξ αὖ δούς) will regain a man his lost love.

The etymology is difficult. There has been a traditional acknowledgment of Gk. λάρος 'Sea Gull' which Pokorny (IEW 650) groups with the root *lā-, *lē- 'to shriek, cry out', Skt. rāyati 'bark', Osset.

rain 'id', Lat. lāmentum, etc. However, it is difficult to reconcile the Armenian word for Quail, a bird whose voice at the most could be considered chattering, with a root expressing such vocal energy as found in Lat. lāmentum or Skt. rāyati. There have been other opinions. Schwyzer (1939:61) considers Gk. λάρος to be of pre-Greek origin, not Indo-European, and thus Arm. lor would represent a Mediterranean word which appears in both Greek and Armenian, but not being of Indo-European origin. However, the semantic difficulties of relating an unappetizing sea bird (Gk. λάρος) with a commonly eaten field bird (Arm. lor) are not immediately solvable.

One notes Kurdish لور (lur) 'Quail' but it is not possible to say in which direction the loan was, lacking more Iranian cognates. G. Meyer (1893.128), records a Turkish lori 'Red Indian Parrot', but this too is uneventful.

2. The Partridge, կաքաւ (kak^caw) is a wide spread game bird. In reality, the term kak^caw probably stood for both the Common Partridge (Perdix perdix) and the similar appearing Chukar (Alectoris chukar), both of which are well distributed throughout the historical Armenian area. Diminutives exist: կաքաւիկ and կաքաւուկ (kak^cawik, kak^cawuk). The term kak^caw, like the bird, is abundant, appearing twice in the Bible replacing Gk. πέροξ, and considerably in later literature. Lazar of P^carp (Փարպ. 1904.10) describes its habitat: առապարասէր վիմասոյց սորամուտ երամ կաքաւացն:¹⁸ "A flock of Partridges liking to live in the rough, hiding among stones, and retiring in secret places." Its cleverness is described in the Hexameron (Վեցօր. 1830.163): կաքաւ նենգաւոր է, եւ խորամանկ եւ նախանձոտ եւ հնարագէտ եւ որսորդախար է:¹⁹ "The Partridge is cunning, tricky, a rival; shrewd and able to deceive

the hunter." This same cunningness is mentioned in a Fable of Ołompianos (Ող. առք. 1854.18) Որսորդն կալաւ կաքաւ մի եւ կամէր զենուլ. եւ ասէ կաքաւն. Մի սպանաներ զիս, զի ես խաբեցից զքազում կաքաւս եւ ածից յակնառս քո:²⁰ "A hunter caught a Partridge and wishes to kill it, but the Partridge said: 'Don't kill me for I will trick many Partridges and bring them to your trap'." Mxit^car Goš records the hunters' delight at finding a flock of Partridges (Մի. առ. 1854.137): Ջերամս տեսեալ որսորդի զկաքաւի, սկսաւ խոսանալ նոցա թագաւորաց տուն, եւ կերակուր ըստ կամաց պատրաստել. եւ անդէն իսկ արկանէր կերակուր:²¹ "A hunter, seeing a flock of Partridge, began to pledge them as homage to the king's household, and to prepare the food according to their desire."

The Partridge is a prey to predators. P^carpec^ci (Փարպ. 1904. 156) recounts: եւ նման արծուոյ, յարում ժամու ի կաքաւուց երամ սլանայցէ:²² "(Vahan was) like an Eagle when it soars into a flock of Partridges." And Xorenac^ci (Խոր. պատ. 1913.171): յառջեալ զծակառն իւր իբրեւ զարծուի յերամս կաքաւուց խայանայր.²³

"And he jutted forth his forehead like an Eagle swooping down on a flock of Partridges." The NHB quotes the Mek^cnut^ciwn Շօլօօօի: (Լմբ. ժղ.) Մի կաքաւոյն պատահէ զերծանիլ ի քազայէ, եւ զմիւսն ըմբոնէ:²⁴ "One Partridge happened to escape from a Falcon, but he caught another."

A poem by Šnorhali (Շնորհ. 1968.38), one of his riddles (haneluk), describes a bird that must be a Chukar rather than the Partridge:

Նա կարմիր հագնի վարտիք,	He dresses in red breeches,
Ու խայտամուտ ունի շապիկ.	And has a spotted shirt;
Բոլորի զինչ ըզկըծիկ,	He's as round as a ball of yarn,
Կըռիւ առնէ զեւ զարապիկ: ²⁵	He squabbles like an Arab.

The word kak^eaw also exists as a term for a type of dance, a usage that is probably directly related to the Partridge's gambit of walking as if lame when trying to draw predators from its nest. Note the comments of Yeghishē (Եղիշ. 1957.64): Մաշելով զերկայնութիւն զիշերացն յերգս արբեցութիւն եւ ի կաբաւս լկտութեան:²⁶ "By spending the length of the nights for songs, drunkenness and lewd dances." The Greeks also noted this peculiar device of the Partridge; note Aristophanes Birds 1292: Πέρδιξ μὲν εἷς κάπηλος ὀνομάζετο / χῶλος "a limping tradesman known as 'Partridge'."

The etymology is somewhat difficult. A division of kak-haw was suggested in Karst 1911:405, but it seems more likely that the term is onomatopoeitic. Similar sounding terms exist in all the languages of the area: Hitt. kakkapi, Gk. κακκάβη, κακκαβίς, Syriac gaggewā, Akk. gaqbanu, Georgian kakabi, Megrelian kokobe- 'Partridge', and Lat. cacabo 'to cackle.' Also note Pers. کبک (kabk), Afghan کبک (kabk), Beluchi kabg, Arab. قبح (qabj) and Ottoman کو (key).

Two other terms for Partridge existed in the Medieval period. The դահուծ (dahuč) has been variously glossed as Godwit or Heathcock, neither of which terms could apply to the Armenian area since both birds are northern birds. It may be clearly derived from Arabic طيحوج

(taihūj) via Pers. طيهوج (taihūj)²⁷, a term continued in contemporary Persian as تيهو (tihū). In Persian (Scott. 1975.113) it is precisely identified as the Persian See-see (Ammoperdix griseogularis), a game bird quite similar to the Partridge. However, the Persian See-see is uncommon in the Armenian area, and it is likely that the term became a synonym for the Partridge in Armenian.

Finally, a late term, շիլ (š'il) 'Partridge', should be noted. It can be related to Turk. çil 'id'.

3. Genus Francolinus: the Francolin.

The Armenian bird names դուրեճ (durēč) is badly handled by the lexicographers, being labeled anything from 'Heathcock' to 'venison.' The term appears uncommonly, but is cited in a Manuscript from the Yerevan Matenadaran Բժշկարան ձիոյ ու առ հասարակ²⁸ "The Care and Curing of Horses". The term appears in the phrase զի որ լինի իր մազդ զէն առնդիօի փետրի:²⁹ "For (the horse) has hair like a durēč has feathers." The term is derived directly from Persian دُرَاج (durāj) which, according to Scott (1975.114) is the Francolin (Francolinus francolinus). Note also Bāz-nāma-yi Nāsiri (Phillott 1968.25, n. 3).

There is another, the սալամ or սալամբ (salam, salamb), which is known imprecisely as a plump game bird. It appears to be distinct from the Partridge, but perhaps might be an older term for the Francolin. In Philo the Hebrew (Փիլ. 1822.103) we read: Եւ զհաւասար նմին է աեսանել եւ ի վերայ թռչնոց. քանզի կիբրիս, սալամունք, եւ հաւփալք, եւ կաքաւք, եւ սագացն եւ խորդոց ազգք յանապատս փախչին:³⁰ "This itself is seen in birds such as the kik^eris, the salam, the Pigeons, the

Partridges, and species of Geese and Cranes; they flee into solitude."

Again in P^carpecⁱ we note the solitary behavior of this game bird (Փարպ. պտմ. 1904.10): առապարասէր վիմասոյզ սորամուտ երամ կաքաւացն եւ սալամբացն:³¹ "A flock of Partridges and Salamb love rough country, hiding among rocks and retiring in secret places." For further discussion, note Greppin, 1975-76.

Yovhannēs Vardapet (Յով. տաղ. 3595) offers two poems which continue to describe the elusive behavior of the salam.

Շալամ ³² ասեն հաւուկ մի կայր,	They say there was a bird, the <u>šalam</u> ,
որ յրդառու կոզեռն նմանէր,	Which was like the young of a camel;
Զեղ ըզկաւասաւղ ինք ծայն ածէր,	Like a verger he sang,
Եփ ծափ զարկնէր՝ ինքըն խաղայր: ³³	And when hands were clapped, he danced.

Սալամն անզէտ էր ու յիմար,	The <u>Salam</u> was witless and foolish,
Հայեր ի մարդն ու փախչենայր.	He peeked at men and fled away;
Երթայր մտնէր ի ծակն ի վայր,	He went and entered his hole,
Ազին ու թելքն ի դուրս կենայր: ³⁴	His tail and wings were left outside.

4. Genus Phasianus. Pheasant.

The Pheasant (Phasianus colchicus), Փասեան, փասիան (P^casean, p^casian) is indigenous to Asia, chiefly India, whence they made their way westwards. They were introduced to England in the eleventh century from the Black Sea area. The bird is known in Armenian literature from the earliest period where its flavor is extolled by Xorenacⁱ (Սոր. պտմ. 1913.223) in his History of Armenia: հասարակաց կերակուր ասեն զառ մեզ պատուական եւ սակաւուց ծաշակելիս՝ զփասեան եւ զպոր, եւ այլիք

այսպիսիք:³⁵ "They call common food our dainty and rare dishes of Pheasant and Swan, and the like."

In the Homilies on Matthew of John Chrysostom (Ոսկ. Մտթ. 1826. 3.17) the Pheasant is again discussed as food: Ասացից

զհաւսն զպետեան ... զղալար եւ զչոր խորտկացն հանգամանս եւ

զօրէնս:³⁶ "I would say that the Pheasant bird (can be used) according to custom or rule, both fresh and dried."

Latin literature also notes with pleasure the magnificence of the Pheasant. Juvenal (Satire 11.139) includes it in a list of exotic foods; where it is called the Scythian bird: sumine cum magno lepus atque aper et pygargus/et Scythicae volucres et phoenicopterus ingens/et Gaetulus oryx "A hare with a great breast, a boar and antelope, Pheasants, a tall Flamingo and a Gaetulian gazelle."

Arm. բ^փasean is derived from Gk. φασιανός , an adjectival form of Phasis, a river of ancient Colchis from where the Pheasant was supposedly brought to Europe.

5. The Peacock (Pavo Cristatus), a bird closely related to the Pheasant, appears abundantly in Armenian literature. It has two occurrences in the Bible, 1 Kings 10.22, and 2 Chronicles 9.21 where it replaces Gk. τῶς . Elsewhere in the earliest literature, it is mentioned by Moses of Khorene, Barsł, Philo and Yeznik of Kołb. All stress its beauty and elegance. Like the Pheasant, the Peacock, Arm. սիրամարգ or սիրամարք , (siramarg, siramark^e) is a migrant to the west from India and Persia.

In the History of the Armenians, Xorenacⁱ (Խոր. պատմ. 1913.223) relates the Peacock to all that is beautiful: Սքանչելի է եւ աշխարհն առատութեամբ ամենայն պտղոց եւ զեղեցիկ բուսովք զարդարեալ քրքմաւէտ եւ սիրամարգաշատ:³⁷ "And marvellous is the world with an abundance of all fruits, adorned with beautiful plants, abounding in crocuses and Peacocks."

P⁵il@ (Փիլ. լիւս 1822.167-8): Արդ ի դէպ եւ սիրամարգք, որք զպայծար եւ զանագան թեւաւորութեանն զօրէն ոստայնից տեսանելով, եւ ամենազեղեցիկ տեսիլ ցուցանէ տեսողացն:³⁸ "And now, suitably, the Peacocks, who display their bright, variegated, and fabric-like feathers, and provide a very beautiful sight for viewers." Yeznik, in De deo, asks (եզն. 1826.139 [= Mariès 188]): զի՞նչ զեղեցկագոյն քան զսիրամարգ:³⁹ "What is more beautiful than the Peacock."

In the Armenian translation of St. Basil's Hexameron, the Peacock's vanity is compared to a Rooster's hauteur (Վեցօր. 1830. 163): արքաղաղ հպարտ է եւ սէզ, եւ սիրամարգ զարդասէր է եւ պայծառաթեւ:⁴⁰ "The Rooster is arrogant and lofty, and the Peacock loves his finery and brilliant feathers."⁴¹

Pseudo-Xorenacⁱ's Geography (Խոր. պատմ. 1865.616) discusses a land of fabulous wealth: ունի եւ հրէշ եւ մուշկ, եւ սիրամարգ շատ, քրքում անբաւ, ապրիշում շատ եւ ազնիւ:⁴² "It has prodigess and musk, and many Peacocks; unlimited crocuses and exquisite silk in volume." The Peacock is also known for his vanity, as recorded by Mxit^aar Goš (Մի. առ. 1854.136): Սիրամարգ զզեղեցկութիւն իւր ամենեցուն յայտնեալ՝ եւ զովեալ լինէր, եւ խորհի թագաւորել:⁴³ "The Peacock called his beauty to the attention of all, and was praised; and thought he would be king."

The Middle Armenian poet T^clkuranc^ci (Քլկր. 1960.147) compares the object of his delight first to the spring dew, then to a red apple and an unfading rose, and finally to a Peacock: *Փետրովդ սիրամարգ
ու հավու նրման ես:*⁴⁴ "With your feathers you're like a Peacock and a bird."

Magnificence as a coefficient of the function of ruling was mentioned by Mxit^car Goš above; it is also noted in a fable of Vardan (Վրդ. առ. 1899.2.35): *Ժողովեցան թռչունք եւ ընդրեցին զսիրամարգ
վասն զեղեցկութեան իւրոյ:*⁴⁵ "The birds gathered together and chose the Peacock on account of his beauty." Finally, there is a passage in Pisidius' Hexameron where the beauty of the Peacock is described (Պիս. վեցոր. 1900.1286):

*Ուստի՞ դարձեալ յառաջ զայ զեղազարդն սիրամարգ
Հաւ շողշողափայլ եւ ի բնէ աստղանմանի:*⁴⁶

"Where, moreover, comes the well adorned Peacock at first/ A bird of gleaming lustre and naturally starbright."⁴⁷

The etymology presents some problems. The second component, -marg is likely a loan from Iranian, cf. Av. mərəya 'bird', MP murū 'id'. The component sir-, if not from sēr 'love', would be elusive. Another bird name, lor-a-marg 'Quail' shows the same pattern. On the suffix -marg, cf. Bolognesi 1960.25-26.

6. Unidentified game birds.

Two birds, both scantily mentioned, are unable to be identified further than acknowledging that they are game birds. There is the *սարսարակ* (sarsarak), which the lexicographers list with the alternate

spelling սարսարեկ (sarsarek). It has been suggested that it is a Godwit (Limosa), an impossibility since the Godwit inhabits a much more northernly range. Also suggested is the Curlew (Numenius arquata), a possible suggestion.

However, nothing in the literary references would compel us to agree with the lexicographers' glosses. Further, one would somehow expect there to be a reference to the Curlew's long beak, the most notable feature of this bird.

Mxit^car Goš uses the term once (*Մի. առ. 1854.145*) *Սարսարակ թռչունն ի տուի պարարի, եւ ի նոզալ զվաղիւ՝ ի զիշերի մաշի: Զնոզածս առակս յանդիմանէ, զի ոչ է պարտ զտեսոն մոռանալ զխրատ, ետէ մի նոզալ զվաղիւն. զի ակտ է նոզւոյ եւ մարմնոյ:*⁴⁸ "The sarsarak bird is plump in the day, but exhausted at night by being anxious about the next day. A saying condemns the anxious one, for it behooves not to forget the admonishments of the Lord, not to be anxious about tomorrow, since (anxiety) is a malady of soul and body."

Etymology seems impossible, though the word does have a Persian ring to it. One might note NPer. سرسر (sarsar) 'foolish', plus the noun forming suffix -ak.

The final term is *կիբրիս* (kik^cris), an uncommon term, but one existing from an early period. It is generally glossed as a game bird, but further identification seems impossible. It is mentioned in P^cilo the Hebrew (*Փիլ. նի. ք. 1822.103*): *եւ զհաւասար նմին է տեսանել եւ ի վերայ թռչնոց. քանզի կիբրիս, սաւամունք, եւ հաւփալք, եւ կաքաւք, եւ սազացն եւ խորդոց ազգք յանապատս փախչին:*⁴⁹ "This itself is seen

in birds, such as the kik^ˈris, the salam, the Pigeons, the Partridges, a species of Geese and Cranes; they flee into solitude."

In Aucher's Latin translation of this passage, he gives 'turdus' ('Thrush') for Arm. kik^ˈris. Since the original version of Philo, for which the Armenian alone preserves the earliest text, is no longer extant, it is impossible to turn to it for clues. Aucher's suggestion of 'Thrush' seems unlikely since all the other birds are plump, and of large size. It would seem best to follow lexical consensus which provides a reference to a plump game bird.

No etymology has been suggested; cf. Greppin, 1975-76.

1. Ew nstc^{ci} marin i veray juoc^c kam jaguc^c.
2. Ew inč^c marin ku gorc^{cē} zayn k' uten.
3. Ak^calal hpart ē ew sēg.
4. MG 172C: γαῦρον ὁ ἀλεκτροῦν, φιλόκαλον ὁ ταῶς. "The Rooster is haughty, the Peacock is a lover of beauty."
5. Ew i t^cagaworanist noc^ca lini korangsa ew papkas spitak, ew akalal p^cetramurus.
6. Ak^calal bazum angam alalakeac^c ew asē. Astuac isk gitak ē zi mi ew kam erku barbañ zuart^cnoc^cn bawakan ē.
7. est nmanut^cean ak^calaloc^c ambarjeal zparanoc^ciwreanc^c ambartawanut^c-eamb.
8. Cf. Greppin 1974:69-71.
9. Xawsawln i tunn ku kenar/ Gišern ert^cayr elnēr i t^cañ/ Erb kuklulēr, cap^cuc^cn tayr/ I hreštakac^c aīnu barbañ.
10. The Quail is apparently raised commercially in Soviet Armenian and is available commonly in the better restaurants in Yerevan.
11. Loramargi telac^ceal zbanakōk^cn zp^cap^cagn hareal lc^cuc^canēr.
12. Varužani teseal bazmordi zlor gohanayr zAstucoy, ew xndakic^c nma linēr.
13. Bažanec^caw cov, patafec^caw vēm, ew han zloramargin, ew ižjoyc^c zmananayn.
14. Ew darjeal t^{cē} bank^c stoc^c parart en ibrew zlor, ew anmitk^c klanen zna.
15. Lorikē gayr anmelabar/ I griw ert^cayr u hetkatar/ erb i yaknark^cen mawtenayr/ ankner i vizn u t^civfayr.

16. Ew zeḷeboros armat lork^c uten. ew aynpēs unin xafnuac marmink^c noc^a, zi bnaw amenewin af oč^cinč^c hamarin zvnasakarutiwn vnasakar armatoyn.
17. K^canzi er i mēj^j jeḷuann loranoc^c oski, yorum ēr hawn ayn č^cap^cs aḷawnoy.
18. Afaparasēr vimasoyz soramut eram kak^cawacⁿ.
19. Kak^caw nengawor ē, ew xoramank ew naxanjot ew hnaragēt ew orsord-axab ē.
20. Orsordn kalaw kak^caw mi ew kamēr zenul. ew asē kak^cawn: mi spananer zis, zi es xabec^cic^c zbazum kak^caws ew acic^c yaknats k^co.
21. Zerams teseal orsordi zkak^cawi, sksaw xostanal noc^a patiw i t^cagaworac^c tun, ew kerakur əst kamac^c patrastel; ew andēn isk arkanēr kerakur.
22. Ew nman arcuoy, yarum žamu i kak^cawuc^c eram slanayc^cē.
23. Ew yaḷaḷjeal zčakatn iwr ibrew zarc^cui yerams kak^cawuc^cxayanayr.
24. Mi kak^cawoyn patahē zercanil i bazayē, ew zmiwsn əmbīnē.
25. Na karmir hagni vartik^c/ U xaytamut uni šapik/ Bolori zinč^c əzkəcik/ Kəfiw afnē zet zarapik.
26. Mašelov zerkaynut^ciwn gišeracⁿ yergs arbec^cut^cean ew i kak^caws lktut^cean.
27. It is more likely that this term, though ultimately of Arabic origin, was borrowed from Persian; cf. Greppin 1977B.
28. Bžškarān jioy u af hasarak.
29. Zi or lini ir mazd zēd tufiči p^cetri.
30. Ew zhawasar nmin ē tesanel ew i veray t^cič^cnoc^c. k^canzi kik^cris,

salamunk^c, ew hawpalk^c, ew kak^cawk^c, ew sagac^cn ew xordoc^c azgk^c yana-
pats p^caxč^cin.

31. Afaparasēr vimasoyz soramut eram kak^cawac^cn ew salambac^cn.

32. The shift of s to š is not uncommon, and is observable in the
dialects of Meghr (Ałayan 1954), Muš (Bałdasaryan-T^cap^calc^cyan 1958)
and Kařčevan (Muradyan 1960).

33. Šalam asen hawuk mi kayr/ Or yəltu kozeřn nmanēr/ Zed əzkawasawł
ink^cn jayn acēr/ Ep^c cap^c zarkanēr ink^cən xaləyr.

34. Salamn angēt ēr u yimar/ Hayer i mardn u p^caxč^cenayr/ Ert^cayr
mtnēr i cakn i vayr/ Agin u t^cewk^cn i durs kenayr.

35. Hasarakac^c kerakur asen zař mez patuakan ew sakawuc^c čařakelis
zp^casean ew zpor, ew aylik^c ayspisik^c.

36. Asac^cic^c zhawsn zp^casean ... zdalar ew zč^corxortkac^cn hangamans ew
zōrēns.

37. Sk^canč^celi ē ew ašxarhn afatut^ceamb amenayn ptłoc^c ew gełec^cik
busovk^c zardareal k^crk^cmawēt ew siramargařat.

38. Ard i dēp ew siramargk^c, ork^c zpaycař ew zanazan t^cewaworut^ceann
zōrēn ostaynic^c tesanelov, ew amenagełec^cik tesil c^cuc^canē tesolac^cn.

39. Zinč^c gełec^ckagoyñ k^can zsiramarg?

40. Ak^całal hpart ē ew sēg, ew siramarg zardasēr ē ew paycařat^cew.

41. MG 172C: γαῦρον ὁ ἀλετριών, φιλόκαλον ὁ ταῦς. "The Rooster is
haughty; the Peacock is a lover of beauty."

42. Uni ew hrēř ew muřk, ew siramarg řat, k^crk^cum anbaw, apriřum řat
ew azniw.

43. Siramarg agełec^ckut^ciwn iwr amenec^cun yaytneal, ew goveal linēr,
ew xorhi t^cagaworel.

44. P^eetrovd siramarg u havu nəman es.

45. Žolovec^ean t^efč^eunk^e ew əndric^ein zsiramarg vasn gelec^ekut^eean iwroy.

46. Usti darjeal yafaǵ gay gełazardn siramarg/ Haw šolšolap^eayl ew i bnē astlačamuk.

47. Πόθεν τὰς πρόεισιν ὠραῖος πάλιν / "Ὀρνις διαυγὴς καὶ κατάστερος φύσει. "Where does the timely Peacock go anew, a bird shiny and adorned with stars in its essence."

48. Sarsarak t^efč^eun i tuē parari, ew i hogal zvaliw i gišeri maši. Zhogacs ařaks yandimanē, zi oč^e ē part zteaīn mořanal zxrat, et^eē mi hogal zvaliwn; zi axt ē hogwoy ew marmnoy.

49. Ew Zhawasar nmin ē tesanel ew i veray t^efč^enoc^e; k^eanzi kik^eris, salamunk^e, ew hawp^ealk^e, ew kak^eawk^e, ew sagac^en, ew xordoc^e azgk^e yanapats p^eaxč^ein.

VIII. Order Gruiformes.

A. Family Gruidae: Cranes.

Cranes are a large-bodied, long-legged bird, scantily seen in historical Armenia. The Common Crane (Megalornis grus) stands nearly four feet high, and breeds in bogs and wooded swamps, a type of eco-sphere that exists, for the Armenian area, in the Lake Van, Lake Urmia environs. The less common Demoiselle Crane (Anthropoides virgo), standing slightly over three feet tall, has a winter range that approaches Cilicia; in the Summer it breeds in the Lake Van, Lake Urmia area, in north eastern Turkey, and directly north of the Caucasus. Both birds have a highly resonant call and a distinctive courtship dance. On the ground, their silhouette differs from the Heron and Stork through the bushy tail. The Demoiselle Crane has distinctive black elongated breast feathers. A third species, the Siberian White Crane (Grus leucogeranus) is a regular vernal resident along the shores of the Caspian, and according to Dal' and Sosnin (1947.32-33) may also be seen at Lake Sevan. Except for its breeding in the major lakes area, the Crane is largely a bird of passage in historical Armenia, appearing in the Spring and Fall as it migrates between its nesting grounds in the North, and its winter habitation further south.

The term խորդ (xord) appears to be the oldest term for Crane, being cited frequently in the literature of the Golden Age. It is clear that the Crane was well-known to the Armenians; the literature makes numerous accurate comments on them.

Its shyness was noted. The Crane is a seclusive bird not easy of

access; it nests far from man. Note Philo the Hebrew Փիլ. Նի. ք. 1822 103): Եւ գհաւասար նմին է տեսանել եւ ի վերայ թռչնոց, քանզի կիքրիս, սալամուներ, եւ հաւփալք, եւ կաքաւք, եւ սազացն եւ խորդոց ազգք յանապատս փախչին:¹ "This is perceived in birds since Thrushes, Francolins, Woodpigeons, Partridges and species of Geese and Cranes flee into the desert." Also Faustus of Byzantium (Բուզ. 1883.95): այլ մի ոք քնակիցէ ի նոսա մարդ, այլ ճարակ հօտից, եւ դադարք զազանաց եւ որջք բորենից եւ ճագարաց եւ աղուեսուց եւ խորդոց եւ ազուուուց:² "For no man will dwell among them, but they will be a pasture for flocks, habitats for beasts, and hiding places for hyenas, rabbits and foxes; nests of Cranes and Ravens."

The arrival of the Cranes in Spring, as they were migrating to the North, was well noted: Agathangelos (Ագաթ. 1909.340): Դասադաս խորդոցն հաուց եկեալ ի զարնանուոյն ժամանակս երամացեալք հարօրանան.³ "Row after row of Crane birds, coming in Springtime, alighted together." And again (p. 339): տատրակն եւ խորդն ...ծանեան զժամանակ զալստեանն իւրեանց.⁴ "The Dove and the Crane...know their arrival time." Eznik (Եզն. 1826.174 [= Mariès 485]), noting certain natural instincts in animals, mentioned their autumnal migration in a passage that has reflections of Jeremiah 8.7: Եւ խորդոյն՝ իմանալոյ յառաջագոյն զժմերունս կարեւորս, եւ վաղ ի մարմանդ տեղիս փուլթալոյ.⁵ "The Crane knows in advance about harsh winters, and quickly hastens to a temperate place."

This aspect of migrations was noted among the Greeks. Hesiod Works and Days 448: ἥτι' ἀροτοῖό τε σῆμα φέρει, καὶ χειμάτος ὥρην δεικνύει ὀμβροῦ " (the Crane) bears a sign for the plow, and points out the time of winter rain."

The Cranes had an apparent social order; orderly flights, and sentries when the flock had alighted. Goš (ՄԽ. առ. 141): Խորդք տողին ի գնալն իւրեանց, եւ զմիմեանս յառաջատեն, եւ միմեանց տեղի տան ի կոհչսն. եւ ոչ նման ոմանց առանձնաբար շրջին. այլ եւ պահ միմեանց ունին:⁶

"When Cranes went with each other in a row, they goad one another, and give calls to one another. And they are not like others who go singularly, but they stood guard for one another." In the Hexameron

(Վեցօր. 1830.163) there is further mention of this organization:

Կէսքն առանց գլխոյ եւ իշխանի՝ բնածին օրինօք ունին զերամս իւրաքանչիւր եւ կէսք ընդառաջնորդովք ինազանդեալք, այս ինքն են Խորդք:⁷

"Half were without chiefs and princes, and they held each flock by natural laws; the other half, the Cranes, were reduced to obedience by their overseers."⁸ Also by Basil, p. 167: Կամ թէ զհա՛րդ Խորդք կամ իբրեւ

զպահպանս ի պահու՝ եւ ունին պահ միմեանս ի զիշերի:⁹ And this is how Cranes are like guards at alert; they have sentries for one another at night."¹⁰

The Romans too marvelled at the social order of the Cranes. Pliny (10.30) notes their orderliness when flying, and while they rested:

Quando proficiscantur consentiunt, volant ad prospiciendum alte, ducem quem sequantur eligunt, in extremo agmine per vices qui adclament dispositos habent et qui gregem voce contineant. Exubias habent nocturnis

temporibus lapillum pede sustinentes "They agree together when they should set out, they fly high¹¹ so they would have a good view, they choose a leader whom they would follow, and they have others placed in the rear who would call out in turn and keep the flock contained by their cry. At night they have sentries who hold a stone in their claw."

In the Geography of (pseudo-) Xorenac'i (Խոր. Մատ. 1865.614), there is mention of the Cranes and the Pygmies: Եւ կղզի մի է հանդէպ Արեաց ի հնդկաց ծովուն, յորում թզուկք լինին երեքթզեան հասակաւ, որք պատերազմին ընդ խորդուց հաւուց վասն ճարակելոյ նոցա զանդաստանս թզկացն:¹² "And there is an island across from Areak in the Sea of India where Pygmies are three spans (= 12 inches) in height, who fight with Cranes on account of grazing the pastures of the Pygmies." This is paralleled in the Iliad 3.6 where (γέρανοι) ἀνδράσι πυγμαίοισι φόνον καὶ κῆρα φέρουσι. "(Cranes) bear murder and doom to Pygmy men."¹³

The form of the Crane's flock while flying has a distinctive triangular shape, a fact noted by a number of writers. The NHB quotes from the Girk^c Čaric^c (Գիրք Ճարից) of S. Grigor Astuacaban: Յարմարական շարժումներ եւ ձեւք, որպէս զխորդոցն ասեն¹⁴ "There were the proper movements and shapes just as they say of Cranes." And Ewagrius Ponticus (Եւագր. 1907.201): Որպէս խորդք ի թռչելն ձեւացուցանեն զկերպարանս գրոյ եւ զիր ոչ գիտեն.¹⁵ "Just as Cranes in flight make a shape of a letter, and do not know the letter." This same observation is amply recorded by Greek and Roman observers. Cicero De natura deorum 2:49: Grus, cum calidiora petentes maria transmittant, trianguli efficere formam "The Crane, when they go out seeking warmer seas, assume the

shape of a triangle." And similarly Aelian 3.13: εἴτα μέντοι τρίγωνον
 δξυγώνιον τὸ σχῆμα τῆς πτήσεως ἀποφύνασαι "Then during flight
 they appear in the form of an acute triangle."

The etymology is difficult. Adjarian (HAB), acknowledging the
 verb xordam 'to make a noise in the back of the throat', suggests a
 rapport with Per. غرتة (ghurteh) 'clamor, noise,' a supposition
 that is not immediately convincing. It is more likely that xord is
 a term derived from the substratum.

Though xord is the earliest known term for Crane, the later
 term, կռունկ (kṛunk), was popular in the medieval period. Further,
 this later term is also of Indo-European origin (cf. Gk. γέρανος).

Kṛunk is recorded in the Hexameron of St. Basil, a fifth century
 document. This is the only recorded use known to me of the word be-
 fore the twelfth century. There is every reason to think that the ap-
 pearance of kṛunk in this text is wrong for overwhelmingly, this 1830
 edition of St. Basil's Hexameron appears to be based on a corrupt text.
 The passage, however, reads (Վեցոր. 1830.163): Եւ բազում ալ ազգք
 են՝ որ համագունդ երամ շրջին, իբրեւ ծիծեռունք եւ կռունկք եւ ծայք եւ
 հոլամուկք եւ սարիկք եւ տարմահաւք: ¹⁶ "And there are many other
 types which, gathered together, go forth in flocks, such as the Swal-
 lows, Cranes, Gulls, holamunks, Rose-colored Starlings, and Common
 Starlings."¹⁷

The remainder of the citations known to me are all from the Middle
 Armenian period. Yovhannēs Vardapet uses the term in two separate poems
 (Յով. տաղ. 3595, 2481):

կոռնկինն երամ կապին
 Եւ ինտ իրաց երթան ի շար,
 Կանչեն մէկ զինտ մէկի,
 Ի շարկամաց կենան բեկառ:¹⁸

The Cranes are grouped together,
 With one another they go in a row,
 They cry out to each other,
 They are safe from their enemies.

Կոռնկըն զարնան փըրթեր ու զայր,
 Գարնանաբեր ծայն տար խապար,
 Բարձանց թռոներ նա շարէ շար,
 Թափօր դառնայր գէտ ժամարար:¹⁹

The Crane arrived in Springtime,
 With a Spring-bearing voice, he
 cried out,
 He flew high from row to row,
 Circling like a priest in a pro-
 cession.

Barseł noted correctly the Spring arrivals and the harsh voices of the Cranes. This same aspect was noted by frequent Greek authors. Aristophanes, *Birds* 710, states: Σπείρειν μὲν, ὅταν γέρανος κρώουσ' ἐς τὴν Αἰβύην μεταχωρῇ. "It is time for sowing when the Crane migrates clamoring." The same point is made by Theognis Elegiacus 197: ὄρνιθος φωνήν, Πολυπαΐδη, ὅξυ βοώσης. ἤκουσ', ἤτε βοροτοῖς ἄγγελος ἦλθ' ἄροῦτου / ,ῶραλου. "Hear, Polypaides, the sharp voice of the (Crane) bird craking; already it has come to men as a herald of the plowing season."

There are two mentions of the Cranes fighting with other birds. Matt'ēos Uṛhayec' i (Ուռհ. 1898.446): Յայսմ ամի եղել պատերազմ թռչնոց ի զաւառն Մելիսենոյ. ժողովեցան արագիլք եւ կոռնկը եւ արօսք եւ կոռեցան ընդ միմեանս: Եւ կոռնկն յաղտեաց զարագիլն, որ բնաջինջ արար զնոսա, եւ ուր ուրեք մնացին:²⁰

"This year there was a war of birds in the reg-

ion of Malatya. Storks, Cranes and Bustards assembled and clashed together; and the Crane overcame the Storks, and utterly destroyed them in whatever place they remained." Similarly, in the History of Smbat Sparapet (Սմբ. պատմ. 1859.92): ի սոյն ամի եղեւ պատերազմ թռչնոց ի դաշտ Մելիտինոյ: Ժողովեցան ատազիլք եւ կռունկք եւ արօսք, եւ կռուեցան ընդ իրեարս. եւ յաղտեաց կռունկն եւ փախոյց զնոսա:²¹ "In that year there was a battle of birds on the plain of Malatya. The Storks, Cranes and Bustards assembled and fought with one another; and the Crane was triumphant and drove them away."

These stories of the hostility of the Crane, and its success in the hostilities, seems not to have existed in Greco-Roman literature. Of the large Greek birds expressing hostility to other birds, the Heron (ἐροδιός) was best known for its temper (Cf. Greppin, 1976B). It is possible that the following section of a Fable by Vardan (Վրդ. առ. Vol. 2, 1894.8) reveals this same aspect of the aggressive Crane, here in its ability to become a ruler: Ժողովեցան թռչունքն եւ ասացին, թէ որոյ ծայն զաւրաւոր է, զայն դիցուք մեզ թագաւոր, որ կոչէ զմեզ ի ժամ պատերազմին. եւ բառօրացաւ կռունկ յերկինս եւ զոչեաց. եւ հաճեցան եւ աւծին թագաւոր:²² "The birds assembled and said: 'He whose voice is powerful, him we shall appoint to become our king, to call us in time of war; and the Crane rose up to the sky and bellowed, and they were satisfied and annointed him king." Vergil (Aeneid 10.265) also mentions the cry of the Crane: Strymoniae dant signa grues atque aethera tran-
ant/cum sonitu fugiuntque Notos clamore secundo "Strymonian Cranes will

give signals, and swim through the aether with a clamor; they flee the South Wind with pleased craking."

Kfunk is the standard spelling; dialectical variations exist: krung, grung, krōnk, křlung. The etymology is secure. Though there might have been an original onomatopoetic creation, a stem of IE *ger-n- is very clear: Gk. γέρωνος, Lat. grūs, Gaul. tri-garanos, Welsh garan, OHG kranuh, Lith. garnỹs. For the most part the original stem is continued as 'Crane' in the IE dialects. An exception is the Lithuanian form which has a value of 'Stork, Heron'. However, gėrvė 'Crane' exists, closely related to OCS žerav', Bulg. жерас 'id'; note also Lett. gaĩnis 'Crane, Heron.'

One other term for Crane remains, qrē, qrēay (qrē, greay). Its appearance in Grigor Magistors (Մազ. գամագո. 1912.49-50) is as follows: Գեստրաս զրէից ես խորդապար եռանգիւնեաց օղախտեալ կտաւմամբ:²³ The translation for this is a bit knotty. Mēnēvišian (1911.376-77) suggests reading grēic^es as grē ic^es, which helps somewhat; thus "Huntsman, may you be a Crane in flight, cutting the air in a V with honkings." The context makes it clear that qrē is a type of Crane (xordapar 'flight of Cranes'), and this conforms to the lexical consensus.

Etymological evidence also clearly points to Crane; cf. Lat. grūs, Lith. gėrvė. However, the consonantism of qrē makes it impossible for this term to continue directly from IE *ger- (this is continued by kfunk). Persian origin can be suggested. The alternation of word final -ē and -ay is noted also in bazē, bazay (= NPer. bāz), and it is likely that this term reflects a lost MPer. *grī. For further comment, cf. Greppin, 1976B.

B. Family Otididae: Bustards.

The Bustards are the heaviest of the flying birds. The Great Bustard (Otis tarda) will attain weights of up to thirty pounds, and a height approaching four feet. And, though the bird can fly, it more commonly moves by foot; in case of great danger, it runs with surprising swiftness. Other than the fairly uncommon Great Bustard, the Little Bustard (Otis tetrax) and Houbara Bustard (Chlamydotis undulata) are also seen in Armenia. The former is somewhat common, the latter is quite rare. All the Bustards are prized for their meat, a factor that has contributed greatly to their decline. The earliest description of them in the Armenian area stems from Xenophon Anabasis 1.5.2-3:

πέτονται (ὠτίδες) γὰρ βραχὺ ὥσπερ πέρδικες καὶ ταχὺ ἀπαγορεύουσι. τὰ δὲ κρέα αὐτῶν ἡδίστα ἦν. "For (the Bustards), like the Partridges, fly only a short distance, and become tired quickly; their flesh, however, is most sweet."

The term for Bustard is արօս (arōs); a spelling variant արօս (arōs) appears in the dialect of Salmast that has the meaning 'Stork'. In the dialect of Karin (Erzurum) it appears phonetically as haros, but with the proper value 'Bustard'. The term has no cognates, and is of unknown origin.

Its use in literature is not common. Two passages (Smbat Sparapet, 1859.92; Matt'ēos Urhayec'i 1898.446) mentioned directly above under krunk describe the conflict between the Bustard, Stork and Crane. Additionally, the bird is mentioned most entertainingly by Yovhannēs Vardapet (Յով. արք. 1884):

Արաւսըն մեծն էր զերթ ոչխար, The Bustard was as big as a sheep,
 Ինքն ի դաշտերն ի ման կուգար, He went around on the plains,
 Երբ կու թռնէր ինք ցած կերթար When he took off, he came down soon,
 Զեղ զէր մարդու իւրքն կուգար:²⁴ And puffed away like a fat man.

C. Family Rallidae: Rails, Gallinules and Coots.

This group of birds is common in dense vegetation and swamps. All are surprisingly compact birds which enables them to get easily through thickets. With few exceptions they are not sought after for food since their flesh has an unappealing flavor. Accordingly, there are possibly no precise references to this family in original Armenian literature. The NHB quotes Erznkac^ci²⁵ (Երզն.) in a passage where a Greek loan word (φαλαρίς 'Coot') is used to fill a void in the Armenian ornithological vocabulary: Զհան փաղարիկ եւ մեր ըստ յունաց փաղարիկ ասեմք:²⁶ "We call the p^całarik bird after the Greek term φαλαρίς". Gk. φαλαρίς is well established as the Coot (Fulica atra), but p^całarik is perhaps a hapax, and it is unlikely that p^całarik had any significant currency in literary Armenian or in the vernacular.

Along with the Coot, the very similar Moorhen (Gallinula chloropus) is equally abundant in Armenia. A passage from Mxit^car Goš (Մխ. առ. 1854.143) mentions a bird called the արաւր (arawr): Արաւր եւ կիւի ի կղզիս իսնեն զձագս, աներկեղ սնուցանելով:²⁷ "The arawr and the Lapwing hatch their young on islands where they raise them without fear." The arawr, traditionally glossed as a type of Duck and sometimes specifically as a Coot, could be the Moorhen as well. The NHB states that the bird has reddish coloring; Malxaseanc^c says that it is "Bare-legged, long-beaked, with many chicks, which lives on the shore or in fens and eats

maggots and insects; it lives in flocks and is bad tasting." He then goes on to suggest that it is a numenius, a cover term for Curlews and Godwits, a definition that could hardly apply since these species have small families and are good eating. Either the Coot or the Moorhen would fit in well with the definition offered by Malxaseanc, though the reddish color suggested by the NHB is difficult; the Coot and Moorhen are grey on the underside, and reddish brown on top.

No etymology is known, though variant forms exist in the dialects; Muş Čšnarōr (= "dinner-arōr?") and Van arōrik; the AB cites Činčarōr.

The final term traditionally associated with Coot is հողամալ or հողամալմալ (hołamał, hołmamał). The term appears twice in the Bible (Lev. 11.17, Deut. 14.16), both times replacing Gk. κατάρρακτης.

The Greek term is also obscure, but doubtlessly a type of sea bird.

Thompson (1936) posits a type of Shearwater. The Shearwaters are a coastal bird, two of which are found along the eastern Mediterranean coast, and one that is somewhat common along the Black Sea littoral.

It is unlikely that the Armenian had a specific term for such a poorly distributed bird so close in size and appearance to any of the Gulls.

It is also likely that the translators of the Bible into Armenian were confronted with an unknown Greek word that was clearly a water bird

but different from the Gull, and were unable to find a truly suitable

Armenian word. They thus selected hołamał for other reasons. The

following passage from Mxit^car Goš cannot in any way refer to a Gull or a Shearwater, and is probably a more accurate description of the

hołamał than is found in the Bible (Մի. առ. 1854.121): հ աօնի սրբոյ

զատկին եկին թռչունք ամենայն, եւ խոստովանութեամբ հաղորդէին օրինացն. եկին ընդ նոսա սակո եւ հողամաղ, եւ խոստովան եղեն քահնային, եւտէ ոչ ալ ինչ գիտեմք խիղճ, ալ զի որսացաք մկունս եւ գորտունս՝ եւ կերաք: Եւ նա մերժեաց զնոսա պիղծ կոչելով:²⁸ "On the holy feast of Easter all the birds came and made their confession according to law. There came with them a Falcon and a hołamał, and they confessed their sins to the priest saying: 'We pay no attention to conscience, rather we have hunted and eaten mice and frogs.' And he reproved them, calling them unclean."

This state of uncleanness is consistent with the ideas of Lev. 11.17 where hołamał is classified as an unclean bird. But the eating of frogs separates the hołamał from the Gulls and the Shearwaters.

A passage from the Hexameron of Pisidius has hołamał replacing Gk. αἰθυλα , and used in a sense that cannot include the Coot (Պիս. Վեցօր. 1900.1127): Հողամաղ զոգացուցանելով զթեւսն թաւախիտս:²⁹ "(And he taught) the hołamał how to make a sail of its billowing wings."³⁰

Gk. αἰθυλα , which hołamał here replaces, is again a sea bird, probably the Shearwater. Thus both passages translated from Greek sources align the hołamał with a Gull-like bird; and both are in distinct contradiction to the manner in which the term is used in Goš. Modern lexicographers (Aghayan 1976; Gharibyan 1968-) tend to describe the bird as a deep-diving duck-like bird. These modern definitions, coupled with the use of the term in Goš, tend to favor Coot or Moorhen. The use of hołamał in the two translations from the Greek appear to be incorrect.

A final term is p^harp^har, cited in Gharibyan 1968 for Russ. лысуха 'Coot', which appears to be accurate. Adjarian (HA 1908.123) suggests a derivation from Pers. پَر پَر (parpar), a difficult term that Steingass records as 'young of the Partridge'. However, Steingass in these regards is frequently undependable.

1. Ew zhawasar nmin ē tesanel ew i veray t^čř^čnoc^č, k^čanzi kik^čris, salamunk^č, ew hawp^čalk^č, ew kak^čawk^č, ew sagac^čn ew xordoc^č azgk^č yanapats p^čaxč^čin.
2. Ayl mi ok^č bnakic^čē ew i nosa mard, ayl čarak hōtic^č lic^či, ew dadark^č gazanac^č ew orjk^č boreníc^č ew čagarac^č ew aluesuc^č ew xordoc^č ew agřawuc^č.
3. Dasadas xordoc^čn hawuc^č ekeal i garnanwoyn žamanaks eramac^čealk^č harōranan.
4. Tatrakn ew xords canean zžamanak gelsteann iwreanc^č.
5. Xordoyñ imanaloy yařařagoyñ zjmeruns karewors, ew val i marmand telis p^čut^čaloy.
6. Xordk^č tolin i gnaln iwreanc^č, ew zmimeans yařařaten, ew mimeanc^č tel i tan i křič^čsn; ew oč^č nman omanc^č ařanjnabar řřjin; ayl ew pah mimeanc^č unin.
7. Kēsk^čn ařanc^č glxoy ew iřxani bnacin ōrinōk^č unin zerams iwr-ak^čanč^čiwr, ew kēsk^č andařařnordovk^č hnazandealk^č, ays ink^čn en xordk^č.
8. The Armenian only approximates the Greek original (MG 172B): Πάλιν ἐν τούτοις τὰ μὲν ἀναρχὰ ἐστὶ καὶ οἷον αὐτόνομα. τὰ δὲ ὑφ' ἡγεμόνι τετάχθαι καταδεχόμενα, ὡς αἱ γέρανοι. "One notices among the birds that there are those that have chiefs, and those that are autonomous; those who accept arranging under a master are such as the Crane."
9. Kam t^čē ziard xordk^č kam ibrew zpahapans i pahu, ew unin pah mimeans i giřeri.
10. MG 176A: Πῶς μὲν αἱ γέρανοι τὰς ἐν τῇ νυκτὶ προφυλακὰς ἐν περι-τροπῇς υποδέχονται. "For example, the Cranes mount a guard during the night, in rotation."

11. The Crane does indeed fly high, especially in migration. A group of eighty birds was once observed from an airplane 13,000 feet over the English Channel (Gilliard 1958.146).

12. Ew klzi mi ē handēp Areac[°] i hndkac[°] covun, yorum t[°]zukk[°] linin erek[°]t[°]zean hasakaw, ork[°] paterazmin ənd xorduc[°] hawuc[°] vasn čarak-eloy noc[°]a zandastans t[°]zkac[°]n.

13. The relationship of the Greek battle of the Pygmies with the Indic fragments of the same myth has been more fully developed in Greppin 1976C.

14. Yarmarakan šaržmunk[°] ew jewk[°], orpēs zxordoc[°]n asen.

15. Orpēs xordk[°] i t[°]řč[°]eln jewac[°]uc[°]anen zkerparans groy ew gir oč[°] giten.

16. Ew bazum ayl azgk[°] en or hamagund eram šrjin, ibrew cicefunk[°] ew křunkk[°] ew čayk[°] ew holamukk[°] ew sarikk[°] ew tarmahawk[°].

17. MG 172B: Μυρία δὲ ἄλλα τὸν ἀθροισματικὸν ἤρηται βίον, ὡς περισσευαὶ καὶ γέρανοι, καὶ φῆρες, καὶ κολοιοί. "But there are many others that live in flocks: Pigeons, Cranes, Starlings and Jackdaws."

18. Křenkinn eram kapin/ Ew het irac[°] ert[°]an i šar/ Kanč[°]en mēk zhet mēki/ I č[°]arkamac[°] kenan bekař.

19. Křunkən garman p[°]ert[°]er u gayr/ Garnanaber jayn tar xapar,/ Barjanc[°] t[°]əfer na šarē šar/ T[°]ap[°]ōr dařnayr zēt žamarar.

20. Yaysm ami ełew paterazm t[°]řč[°]noc[°] i gawařn Meltenoy; žołovec[°]an aragilk[°] ew křunkk[°] ew arōsk[°] ew křuec[°]an ənd mimeans. Ew křunkn yałteac[°] zaragiln, or bnařjinř ara znosa, ew ur urek[°] mnac[°]in.

21. I soyn ami e^{le}w paterazm t^ʰf^ʰc^ʰnoc^ʰ i dašt Meltinoy. Žo^lovec^ʰan aragilk^ʰ ew k^ʰunkn ew arōsk^ʰ, ew k^ʰuec^ʰan ənd irears; ew ya^lteac^ʰ k^ʰunkn ew p^ʰaxoyc^ʰ znosa.
22. Žo^lovec^ʰan t^ʰf^ʰc^ʰunk^ʰn ew asac^ʰin, t^ʰē oroy jayn zawrawor ē, zayn dic^ʰuk^ʰ mez t^ʰagawor, or koč^ʰē zmez i žam paterazmin; ew ba^lf^ʰrac^ʰaw k^ʰunk yerkins ew goč^ʰeac^ʰ; ew hačec^ʰan ew awcin t^ʰagawor.
23. Gestras grēic^ʰ ew xordapar a^langi^ʰwneac^ʰ ōdahateal ka^lačmamb.
24. Arawsən mecn ēr zert^ʰ oč^ʰxar/ Ink^ʰn i daštərn i man kugar/ Erb ku t^ʰəf^ʰc^ʰēr ink^ʰ c^ʰac kert^ʰar/ Zed gēr mardu hewk^ʰən kugar.
25. Here Yerz^lnkatsi is citing Hamam Arevelc^ʰi.
26. Zhawn p^ʰa^larik ew mek^ʰ əst yunac^ʰ p^ʰa^larik asemk^ʰ.
27. Arawr ew kwiw i klzis hanen zjags, anerke^l snuc^ʰanelov.
28. I tōni srboy zatkin ekin t^ʰf^ʰc^ʰunk^ʰ amenayn, ew xostovanut^ʰeamb ha^lordēin ōrinac^ʰn; ekin ənd nosa sak^ʰ ew ho^lama^l, ew xostovan e^len k^ʰahanayin; et^ʰē oč^ʰ ayl inč^ʰ gitemk^ʰ xilč, ayl zi orsac^ʰak^ʰ mkuns ew gortuns, ew kerak^ʰ. Ew na meržec^ʰ znosa pi^lc koč^ʰelov.
29. Ho^lama^l gogac^ʰuc^ʰanelov zt^ʰewsn t^ʰawaxits.
30. Αἰθυσία κολπώσασα τὸ πτηνὸν νέφος. "The Shearwater billowing out his feathery clouds."

IX. Order Charadriiformes: Shorebirds and Gulls.

A. Family Charadriidae: Shorebirds -Plovers.

Shorebirds (waders) are medium-sized, long-legged and long-billed birds of which the Plovers are the most common. In historical Armenia the Little Ringed Plover (Charadrius dubius), and Kentish Plover (Charadrius alexandrinus) are particularly abundant. Less common, but noted by both Dal' and Sosnin (1947. 40-41) and Scott (1975. 130, 132) are the Ringed Plover (Charadrius hiaticula) the Greater Sand Plover (Charadrius leschenaultii), and the Caspian Plover (Charadrius asiaticus).

There appears to be no indigenous Armenian term for any of the Plovers; the two Armenian terms for these birds are both Greek loan words. Both words are uncommon in the Classical vocabulary, and enjoy little frequency until the Medieval period. The արորիկ (trok^eilos) is the older of the two terms, but to understand it one must first discuss the Greek word τροχιλος, about which there is some misunderstanding as well. τροχιλος can mean either Wren or Plover. The NHB erroneously took trok^eilos for Wren, calling it the 'king bird (t^eagawor hawuc^e)', an epithet of the Wren which developed from its better known name ὄρχιλος, which was in turn probably related to Copt. ogra 'bird', ogro 'king'. The Plover (τροχιλος) is described in Greek literature as a bird which will eat residue from the mouth of the Crocodile. Indeed, the Egyptian or Black-headed Plover (Pluvianus aegyptius) is also called the Crocodile Bird. The two Armenian passages mentioning trok^eilos known to me both seem to refer to this latter facet. Note Pisidius (Դիս. վեցոր. 1900.983):

իսկ այլ հաւ իմն քնաւորեալ, (որում անուն է տրորիդոս)

Սա կերակրի ի մնացեալ

Մսոյ՝ յատմունս զազանին:¹

"But there is another bird having this habit (its name is the trok^cilos) / It eats the residue / of the meat on the teeth of a wild animal."² Philo also mentions the same thing (Φηλ. ιηιυ.

1822.155): քանզի վցորութիւն ունի կերակրոյ եւ զոյգ զսա քաշեալ

տանի: Եւ զնոյն զայս զտրորիլոսն ամենեցուն անեւլ.³ "Indeed they feed together and share their food equally; the trok^cilos (and the crocodile) do the same thing."

These two comments tie in well with a description provided by Aelian (12.15): ὁλίγα δε κροκοδείλων πέρι ἐρῶ καὶ νῦν. οὐ πρὸς πᾶν το τῶν τροχίλων γένος ἐστὶ τῷδε τῷ θηρίῳ ἑνσπονδα...μόνον δε τον καλούμενον κλαδαρδρυγχον ἑταῖρον καὶ φίλον ἔχει. "I will now say a few facts about the crocodile. There is not a truce between this wild beast and all species of Plover; the crocodile is a comrade and friend only to the one called the 'Clapperbill' (= Egyptian Plover, Pluvianus aegyptius)"

It appears that Arm. trok^cilos exists only in texts translated from the Greek, and never in an original Armenian composition. Thus, it is quite likely that the Armenians could have been entirely ignorant of the meaning of trok^cilos and never identified it with any bird in their environment.

Another term for Plover քարադր, քադադր (k^caradr, k^caḏadr) was fairly common in Medieval times. It, too, is a Greek loan (χαρὰδριδος 'Plover'), but the term appears independently in Armenian literature.

It is mentioned prominently in fables, and was noted for its ability to cure by looking the sick in the eye. Note Mxit^c ar Goš (Մի. առ. 1854.150):

Քաղաղը զհիւանդութիւն բառնայ տեսլեամբ: Պատշաճի առակս տեառն, որ բանիւ եւ տեսլեամբ բժշկօր.⁴ "The k^caładr cures sickness by sight, a suitable fable of the Lord who cures by word and sight."

The NHB records a somewhat similar passage from Epiphanius Kipracⁱ (Եփիփ. բարոյ.): Է՝ թռչուն ինչ որ կոչի քարաղը. համակ սպիտակէ է. աղբ փորոյն բժշկէ զաչս շլացեալս... իբրեւ տեսնէ զհիւանդն, դարձուցանէ զերես քարաղըն.⁵

"There is a certain bird called the k^caradr; it is entirely white. The dung of its belly heals near-sighted eyes . . . When it looks at a sick person, the k^caradr turns its face." Vardan also mentions the phenomenon of the k^caradr's glance healing the ill (Վրդ. առ. 1899.II.81): թռչուն մի սուրբ եւ ցանկալի, որ կոչի քարայղը. որ հիւանդանայ մարդն մահու, բնաւ ոչ հայի ի նայ.⁶ "There is a certain innocent and sought-after bird called the k^caradr; he would never look at a person stricken with a deadly sickness."

The term appears twice in the Bible. With the spelling k^caradr it replaces Gk. χαρᾶδριός (Lev. 11.19); with the spelling k^caładr it appears in Deut. 14.17 it again replaces Gk. χαρᾶδριός. In both these passages, the k^caradr is listed as an unclean bird.

It would appear that this tradition of uncleanness is not continued in Armenian folk literature where the curing aspects are stressed. This ability seems to be derived from pagan Greek custom; note Aelian 17.13: χαρᾶδριον δὲ ἦν ἄρα δῶρον τοῦτο δ' οὐ μὰ Δία ἀτιμάζειν ἄξιον. εἰ γοῦν ὑπαναλησθεῖς τὸ σῶμα ἐντέρου τις εἴτα οἱ δοιμὸν ἐνορῶν,

ὁ δὲ ἀντιβλέπει καὶ μάλα γὰρ ἀτρέπτως, ὥσπερ οὖν ἀντιφιλοτιμούμενος, καὶ ἡ τοιαύδε ἀντιβλεψὶς ἰᾶται τὸ προειρημένον πάθος τῷ ἀνθρώπῳ. "This is a gift of the χαράδριός. If at any rate the body should be afflicted with jaundice, he should gaze at the bird intently, and it returns the gaze unflinchingly; thus moved apparently by jealousy, the returned gaze heals the above-mentioned disease of the man."

The reference of Kipracⁱ to the whiteness of the k^caradr is perplexing since no Plover is wholly white. However, a gloss from the Asbestos Glossary (Vat. ms Lat. 1469 [Thompson 1936.313]) might explain this observation: Chardrion, volatile est totum album, nullam partem habens nigram "The chardrion is all white in flight, having no black part." The same gloss goes on to reinforce the concept of the dung remedy: Cuius interior fimus curat caliginem oculorum. "The dung of his stomach cures cloudiness of eyes."

There is, additionally, ample reason to state that the k^caradr might be a Stone Curlew (Burhinus oedichnemos), a species often called the Stone Plover, but differing from a Plover by having only three toes. The commanding feature of the Stone Curlew is its eyes, which are large to begin with, and then further highlighted by shading of light and dark brown. Altogether, an eye to eye confrontation with a Stone Curlew is a memorable experience.

Thus, one must include the Stone Curlew among the Plovers as a possible gloss for k^caradr.

Among the family Charariidae, it remains to mention the Lapwing (Vanellus vanellus), a shy field bird given to marshy grounds and

meadows. It is often confused with the Cuckoo, a phenomenon also common among the Greeks (cf. Thompson 1936.153). A passage from Mxit^a ar Goš, however, could not apply to the Cuckoo (*Մի. առ. 143*): *արաւր եւ կւիւ ի կղզիս հանեն զծագս, աներկեղ սնուցանելով.*⁷ "The Coot and the Lapwing hatch their young on islands where they raise them without fear." A quatrain from Yovhannēs Vardapet describes its crest (*Յով. տաղ. 3595*):

<i>Կիւիւն է զինչ զարեղայ,</i>	The Lapwing is like a monk,
<i>Վեղար դրել գլխոյն վերայ.</i>	He wears a cowl upon his head;
<i>Ջաւրն ի ծղանքն կու կենայր,</i>	All day long he went around on stalks;
<i>Ջգողն ու զտրոտ մարդն յիմանար:</i> ⁸	Men considered him a thief and a menace.

A late usage by Perč Pröšeanč: (*Պրոշ. հադի. 1880.3*): *Հէնց իմանաւ մեր Սակօն. կիվկիվի եղ ունենայ ձեռաց. Մեր Մովրոզի գլուխը եղ քեց.*⁹ "But if you knew our Sakō; if he had the oil of the kivkiy at hand, he would rub the oil on the head¹⁰ of our village mayor." In spite of this occurrence, the term has been replaced in Modern Armenian by *եղմիւրիկ* (*ełtiwrik* [*ełtiwr* 'swamp'])). Kiwiw would seem to be onomatopoeitic. Note the similar development in the Germanic languages: Dutch kievit, Germ. kiebitz 'Lapwing'.

B. Family Charadriidae: Snipes and Woodcock (part of sub-family Scolopacinae).

These birds are essentially inland birds, large-bodied and quite edible. They are found in moist woodlands, marshes and riverbanks. Altogether, five varieties are found in Armenia: the Common Snipe (Gallinago gallinago), Great Snipe (Gallinago media), Jack Snipe (Lymnocyptes minimus) and Woodcock (Scolopax rusticola). All are variegated brown and white with legs of medium length and longish bills with which they probe soft ground hunting for grubs. Though all were well known to

the hunter, it appears that there was no attempt to provide distinctive names for these four different species. No term for these birds goes back to the early Classical period. A term in Mxit'ar Goš appears to be the earliest citation. Arm. *ծիական* (*jiakan*) is usually defined as 'Woodpecker' or 'Sandpiper', a confusing gloss since the former is a forest bird, and the latter is a shorebird. About all they have in common is a long and industrious beak. *Jiakan* is probably neither. A passage from Mxit'ar Goš (Մի. առ. 1854.149) essentially removes the possibility of 'Sandpiper' and casts doubt on the gloss of 'Woodpecker': *ծիական թռչունն զծառս փորէ. եւ ջուր անծրելու փռէ, եւ որդունս ծնանի, եւ այնու կերակրի:*¹¹ "The *jiakan* bird pecks holes in trees which rain water rots; and (the bird) eats the worms (which the rain water) begets." The reference to rain water implies that the trees are not standing, but rather are lying on the ground saturated with rain water. A Woodpecker confines his eating to standing trees, and rarely is found on the ground. The more likely choice would be the Snipe or Woodcock; and of these, the Woodcock is more fitting since it is more closely related to woody areas. Unlike the Woodpecker, it stays on the ground. Note Aristotle (*Historia animalium* 614 a 33): (ὁ σκολόπαξ) ἐπὶ δένδρου οὐ καθίζει, ἀλλ' ἐπὶ τῆς γῆς " (the Woodcock) does not sit in a tree, but rather upon the ground." In Nemesianus *De aucupio* 21 further information is provided: *Cum nemus omne suo viridi spoliatur honore...praeda est facilis et amoena sclopax...Illa sub aggeribus prima qua profluit humor, pascitur, exiguas, obsonia vermes* "when a whole grove is despoiled of its green splendor, an easy catch is the pleasing Woodcock. It feeds under mounds where fresh water flows, eagerly chasing small worms as food." Ljajster and Sosnin (1942.172) state that the Woodcock appears in Armenia only in the late Autumn and Winter, spending its Summers further north. Based on this

information, it is possible to offer the following etymology for jiakan. Firstly, it should be noted that the word jiakan is better known as an adjective meaning 'pertaining to horses', from the simplex ji 'horse'. It would seem most unlikely that the bird jiakan could have any relation to ji 'horse'. Rather, ji- might reflect the Indo-European root *ǵhei- which appears most commonly with an *-m- suffix in words for 'winter' (Gk. χεῖμα , Lat. hiems), but which appears without the *-m- in such words as Av. zayan- 'winter', NPer. dai, Av. zayana- 'winterish', Skt. hāyana- 'yearly', hāyaná- 'year'. Thus Arm. jiakan, with the noun suffix -akan, may stand for a word which means 'the winter bird', or 'the annual bird', the root being from IE *ǵhei-.

A second term for Woodcock or Snipe is ktc^car which the NHB cites in the seventeenth century dictionary of Step^cannos Lehač^ci (Ստեփաննոս Լեհաճի) where it is glossed as becasse (Woodcock). He provides the sentence: կարաւ, կոցար եւ սարեկ ի հեշտուծիւնս նս.¹² "The Partridge, Woodcock and Thrush¹³ are delights." Lexical consensus, including Malxaseanc^c, is united in the gloss of 'Woodcock'. The term is related to ktuc^c 'beak', and ktc^cem 'to peck'. The suffix -ar is common with stems of sub-stratum origin, forming both nouns and adjectives.

C. Family Charadriidae: Curlews, Godwits, Sandpipers (part of subfamily Scolopacinae).

These species are distinctly uncommon in Armenia, being essentially shore birds. Only the Curlew (Numenius arquata) enjoys a wide distribution, along with some of the Sandpipers. Only the word մաւրահաւ (maw-rahaw) has been glossed as one of the genus Limosa, cited as the Black-tailed Godwit (Limosa limosa) in the lexicon of Malxaseanc^c. This species is common in swamps (mawr- 'swamp') but appears most infrequently in historical Armenia. The term could possibly refer instead to the more

common Curlew. In the lexicon of K^eaĵuni (1892) the variant marsarak is listed.

The Sandpipers (genus Tringa) are also unnamed. There are four species that are common to Historical Armenia: the Common Sandpiper (Tringa hypoleucos); the Green Sandpiper (Tringa ochropus), the Redshank (Tringa totanus) and the Spotted Redshank (Tringa erythropus). Dal' and Sosnin (1947.50) also note that the Wood Sandpiper (Tringa glareola) and the Greenshank (Tringa nebularia) are observable in passage. Quite surprisingly they say that the Marsh Sandpiper (Tringa stagnatilis) nests at Sevan. However, the presence of these last three birds in Soviet Armenia tends to be confirmed by Scott 1975.146-57). Bedrossian mentions a bird խայտուկ (xaytuk, literally 'little spotted one') which he glosses as a Spotted Redshank. There is no reason to trust Bedrossian's gloss. Further, I know of no other lexicographer that offers this term.

D. Family Charadriidae, subfamilies Recurvirostrinae; Burhinidae, and Glareolidae: Avocets and Stilts, Thick-knees, and Pratincoles.

The principal species of the subfamilies have some currency in historical Armenia, but no apparent name. The Stone Curlew has been mentioned above (see index).

E. Order Laridae: Gulls and Terns.

There is a wide variety of Gulls and Terns in Armenia. The Tern may be differentiated from the Gull by its slimmer body, narrow wings and forked tail. Further, the Tern will dive from the air. Of the Terns (subfamily Sterninae), there are six varieties: the Gull-Billed Tern (Gelochelidon nilotica), the Little Tern (Sterna albifrons), the Common Tern (Sterna hirundo), the Black Tern (Chlidonias niger), the Whiskered Tern (Chlidonias hybrida), and the White-Winged Black Tern (Chlidonias

leucopterus). All are summer residents, spending their winters further south in Africa. Of Gulls, there are six varieties: Herring Gull (Larus argentatus), Common Gull (L. canus), Black-Headed Gull (L. ribundus). These three tend to remain in Armenia throughout the year. The Little Gull (L. mintus) and the Lesser Black-Backed Gull (L. fuscus) are winter only residents. The Mediterranean Gull (L. melanocephalus) is a summer resident, though wintering in Cilicia as well as other parts of the Mediterranean littoral.

There are no terms that differentiate Gull from Tern, nor any one species from another. A very curious term is որոր (oror). Though quite well known to linguists, it is in fact an apparent hapax, being cited only in Lev. 16.15 where it replaces Gk. λάρος. The gloss 'Gull' seems to be reasonable when one considers various compounded uses of the word which appear in the lexicographers: սրորիկ (srorik) and ծովորոր (covoror), both of which seem also to mean 'Gull' or 'Tern'. 'Gull' is also supported by Malxaseanc^c, (1944) Nouovo 1846, and Azarian 1848. Etymology is problematic. Both Frisk (GEW II.422) and Solta (1960.325) shy from firmly endorsing a relationship with Gk. ὄρνις. Their hesitancy is quite appropriate. As Godel most recently pointed out (1975.123) for verbs, and which seems to be usually true for nouns as well, Armenian does not appear to have reduplicated roots of Indo-European origin. Thus, in spite of a temptation to link oror with IE *or-n (Hitt. haran-) or IE *or-l (Lith. erēlis, arēlis) 'bird, Eagle', it would seem more likely to seek another source for this root. Adjarian (HAB) discusses the word in his entry under urur and would appear to imply a relationship with Gk. ὄρνις, a comparison I find unacceptable.

A more common term for Gull is ծայ (čay). However, there are some difficulties for it appears certain that by Middle Armenian times

the word additionally meant 'Jay'. In Modern Armenian the word continues with both meanings. It is understood as the Gull when referring to a marine environment whereas Jay is understood in a forest setting. In earliest writings, 'Gull' seems to be the sole meaning. In Deut. 14.15 it translates λάρος 'Gull'. Gk. λάρος also appears in Lev. 16.15 where it is translated as oror 'Gull'.

There also appears to be an interchange of meaning between čay and ծայեակ (čayek) 'Jackdaw'. This led to some distinct problems when translating from Greek since the standard Greek term for Jackdaw is κολοιδός and κολοιδός is also used as a word for an unidentified sea bird. This latter aspect is paralleled in a passage from Anania Širkakac'i (Շիր. 1877.8): Յորժամ ծայք զմիմեամբք շրջապատին եւ ծչեն անձրելւ նշանակեն... Յորժամ ծայք թանձր ծայնիւ ծչեն եւ թելովք զաւղս հարկանեն անձրելւ նշանակեն.¹⁴ When Gulls circle around and screech, they signify rain...When the Gulls cry in a rough voice and beat the air with wings, they signify rain."

In Greek culture, κολοιδός 'Jacksaw' predicts rain. Note Aelian 7.7: κολοιοὶ δὲ ἱερακίζοντες, ὡς ἐκεῖνος λέγει, καὶ πετόμενοι τῇ μὲν ἄνωτέρῳ τῇ δὲ κατωτέρῳ, κρυμὸν καὶ θετὸν δηλοῦσι. And if Jackdaws behave like Hawks, as he says, and fly now higher, then lower, they signify frost and rain." But elsewhere in Greek literature it is clear that κολοιδός is a sea bird. Thompson (1936.156) quotes a fragment (240, 1522) from Aristotle that excludes the Jackdaw: οἱ κολοιοὶ ἐκ τῶν νήσων πετόμενοι τοῖς γεωργοῖς σημεῖον ἀύχμου καὶ ἀφορίας εἰσὶν "The κολοιοί (Shearwaters?) flying from the islands are a sign of drought and barrenness." Elsewhere, Aristotle (HA IX 617 b 18) states clearly that there are two types of birds with the same name. One is the Jackdaw; the other is Sea Gull: ἔτι δὲ καὶ ἄλλο γένος κολοιῶν περὶ τὴν Λυδίαν καὶ Φρυγίαν, δ' σιεγανόπουν ἐστίν "There is another species

of *κολοιδός* around Lydia and Phrygia that is webfooted." Aelian (V.48) states that it is friendly with the *λάρος* 'Gull', thus reinforcing the likelihood that it is some sort of sea bird.

Apparently there is, in Armenian, an interchange of čay and čayek (Gull and Jackdaw) as there is in Greek *κολοιδός* (Seabird and Jackdaw). The confusion in Armenian was perhaps dependent on confusion in translating Gk.*κολοιδός* into Armenian, a confusion compounded by closeness of čay to čayek.

A passage in the Armenian Hexameron of St. Basil seems to translate Gk.*κολοιδός* by čay, but the word is used in a way that could refer to either Gull or Jackdaw (*վեցոր.* 1830.163): *Եւ բազում ալ ազգք են՝ որ համագումն երամ շրջին, ծիծեռունք եւ կոռնկք եւ ծայք եւ հոլամուկք եւ սարիկք եւ տարմահաւք:*¹⁵ "And there are other species of birds which flock around together, such as the Swallows, the Cranes, Čay-s, the Bat, the Rose-Colored Starling, and the Common Starling."¹⁶ In this instance, Jay will not fit since the Jay is a solitary bird, not given to flocking. Either Gull or Jackdaw would be appropriate.

A meaning of 'Jackdaw' is reinforced in a Middle Armenian dictionary where we have the following entry (Amalyan 1975): *ծԱՅ - թռչուն սեւաւ, փոքր քան զազնաւ:*^{16a} "The čay, a black bird, smaller than the Crow." This value is again implied in a Fable of Ołompian where the čay puts on the feathers of other birds, and makes himself a dandy (*Ող. առ.* 1854.7) *Այլ ծայ արուեստիւ հնարէր, զի զայլոց հաւուց զթելս զհերեաւ բարդեալ եւ յարմարեալ, կարի յոյժ գեղեցիկ եւ զարմանալի երեւէր, եւ բազմաեսիլ էր իրոն բուրաստան պայծառութեան թելօքն խրոխացեալ:*¹⁷ "But a čay found out craftily that by accumulating the feathers of other birds for himself, and putting them on, he would appear very

beautiful and admirable. In many respects he would be like an elegant garden when swaggering around with these feathers." This fable is paralleled in Greek by Barbrius 72 where a Jackdaw borrows plumes from another bird, and in Lucian's Pseudologista 5, where we read $\kappa\omicron\lambda\omicron\iota\delta\varsigma\ \alpha\lambda\lambda\omicron\tau\rho\acute{\iota}\omicron\iota\varsigma\ \pi\tau\epsilon\rho\omicron\iota\varsigma\ \alpha\gamma\acute{\alpha}\lambda\lambda\epsilon\tau\alpha\iota$ "The Jackdaw adorned himself with other feathers."

It seems clear that in addition to the flow between Gull and Jay which is clear in Modern Armenian, there is also confusion between these two words and 'Jackdaw'. Possibly the confusion is engendered by translators because of the twofold value in Greek, and the attendant difficulties of rendering a Greek passage into Armenian.

Still another value developed for čay, though this additional aspect was no doubt due to a faulty translation of an earlier Greek document. In St. Basil's Hexameron (MG 176 C; Arm. p. 163) Gk. $\kappa\omicron\lambda\omicron\iota\delta\varsigma$ is correctly translated as čay. Yet later, Gk. $\pi\epsilon\lambda\alpha\rho\gamma\acute{o}\varsigma$ 'Stork' appears as well to be rendered by čay, an error that can only be accounted for, in the Armenian recension, by a grossly faulty textual tradition. In the Armenian Hexameron (Վեցօր. 1830.168), the čay is called patuadir 'respectful'. Later in the same section, the bird is described caring for his aged father: $հրրու տեսանեն, ասէ, ծայք թռւլացեալ զթելս իօրն իւրեանց ի ծերուիքնէն, աստի եւ անտի մտանեն եւ բռնան զնա ի վերայ թռւոց իւրեանց:$ ¹⁸ "When, as is said, the čay-s see the wings of their father growing weary from age, they go up to him on each side and carry him on their wings¹⁹." This behavior could not be adduced for the čay, but is well-known as a form of behavior attributed to the Stork (qv. aragil). However, this mistranslation seemed to have made

a lasting effect because in the Fables of Vardan, this behavior is again attributed unlikely to the Stork (Վրդ. առ. 1899.III.149): Վս. ծային: Թէ իբրեւ տեսանեն զհայրն եւ մայրն իւրեանց ծիրացեալ եւ յաչաց փառեալ, փետեն զհին թեւս ծնողացն եւ լեզուօրն զաչսն շնոռացանն եւ անդէն մանկանան. եւ բառնան ի վերայ ուսիցն եւ ըստ կամաց ծնողազն զնան. համարեց ետէ այնպէս ասեն. եթէ դուք զմեզ սնուցիք սն եւ մեք զձեզ:²⁰

"Concerning the čay: When they see their father and mother growing old and becoming blind, they plucked the old feathers of the parents and breathed warm air from their tongues upon their eyes. They immediately become young and, according to their parents' desire, (the children) raised them on their shoulders and took off. It is reckoned that they say thus: 'You nourished us and now we nourish you'."

Though this story is clearly a story that would correspond to that which is told about the Stork, it also reflects the parental love of the Hoopoe, and is retold again by Vardan with the yopop as the principal figure, again consistent with the Greek view.

Čay is thus a complicated term. There seems cause to think that its oldest value was 'Gull'. Yet confusion with čayepak, and the translators' groping with the two-fold valued κοιολός left considerable disarray. A later abortive manuscript tradition for the Hexameron produced further confusion, and we are left with čay meaning 'Gull', Jackdaw, Jay 'and, quite likely 'Stork'.

ծովարտոյտ (covartoyt), a term from the lexicographers, is frequently glossed as Tern rather than Gull. Bearing in mind the literal translation of cov-artoyt 'sea-swallow', and noting as well the similarity in wing shape between the Swallow and the Tern, the gloss of Tern rather than Gull is appropriate.

1. Isk ayl haw imn bnaworeal (orum anun ē trok^cilos)/ Sa kerakri i mnac^ceal / Msoy yatamuns gazanin.
2. "αλλη δὲ τὴς πέφυκεν ὀρνέου φύσις./ "Ἡ τοὺς ὀδόντας βόσκειται τοῦ θηροῦ, / Καὶ τοῖς περιττοῖς ἐστιᾷται λειψάνοις. "But there is another type of bird / which feeds on the teeth of wild animals / and feasts on the excessive leftovers."
3. K^canzi kc^cordut^ciwn uni kerakroy ew zoys zsa bašxeal tani. Ew znoyn zays ztrok^cilosn amenec^cun aīnel.
4. K^caḷadr zhiwandut^ciwn baīnay tesleamb. Patšaci aīaks teaīn, or baniw ew tesleamb bžškē.
5. E t^cřc^cun inč^c or koč^ci k^caradr; hamak spitak ē; aḷb p^coroyn bžškē zač^cs šlac^ceals...ibrew tesanē zhiwandn, darjuc^canē zeres k^caradrn.
6. T^cřc^cun mi surb ew c^cankali, or koč^ci k^caraydr; or hiwandanay mardn mahu, bnaw oč^c hayi i nay.
7. Arawr er kwiw i kḷzis hanen zjags, anerkeḷ snic^canelov.
8. Kiwiwn ē zinč^c zabeḷay / Veḷar drel zglxoyn veray / Zawrn i čḷank^cn ku kenayr / zgoḷn u zteīaī mardn yimanar.
9. Hēnc^c imanas mer Sakōn; kivkivi eḷ unenay jeīac^c; mer Movrovi gluxə eḷ k^csec^c.
10. The imagery refers no doubt to bribery.
11. Jiakan t^cřc^cun zcaīs p^corē; ew ḷur anjrewu p^ctē, ew orduns cnani, ew aynu kerakri.
12. Kak^caw, ktc^car ew sarek i heštut^ciwns en.
13. Thrushes, though small, are still eaten in Soviet Armenia. Their meat is dark, somewhat tough, but quite flavorful.

14. Yoržam čayk° zmimeambk° šrjapatin ew čč°ew anjrews nšanaken...

Yoržam čayk° t°anjr jayniw čč°en ew t°ewovk° zawds harkanen anjrews nšanaken.

15. Ew bazum ayl azgk° en or hamagund eram šrjin, ibrew cicefunk° ew křunkk° ew čayk° ew holamukk° ew sarikk° ew tarnahawk°.

16. MG 172B: Μυρία δὲ ἄλλα τὸν ἀθροισματικὸν ἤρηται βίον, ὡς

περιστερὰ, καὶ γέρανοι, καὶ φῆρες, καὶ κολοιοί. "But there are many others that live in flocks: Pigeons, Cranes, Starlings and Jackdaws."

16a. ČAY - t°řč°un seaw. p°ok°r k°an zagřaw.

17. Ayl čay aruestiw hnarēr, zi zayloc° hawuc° zt°ews ziwireaw bardeal ew yarmareal, kari yoyž gelec°ik ew zarmanali erewēr, ew bazm-atesil ēr ibrew burastan paycařut°ean t°ewōk°n xroxtac°eal.

18. Ibru tesanen, asē čayk° t°ulac°eal zt°ews hōrn iwreanc° i cerut°enēn, asti ew anti mtanen ew bařnan zna i veray t°ewoc° iwreanc°.

19. MG 176C: Τὴν δυνατὴν καὶ ἐν τῇ πτήσει (οἱ πελαργοὶ) παρέχονται βοήθειαν, ἥρέμα τῷ πτερῷ (τα πατέρα) κουφίζοντες ἐκατέρωθεν. "(The Storks) provide powerful aid in flight, gently raising up (the father) in flight."

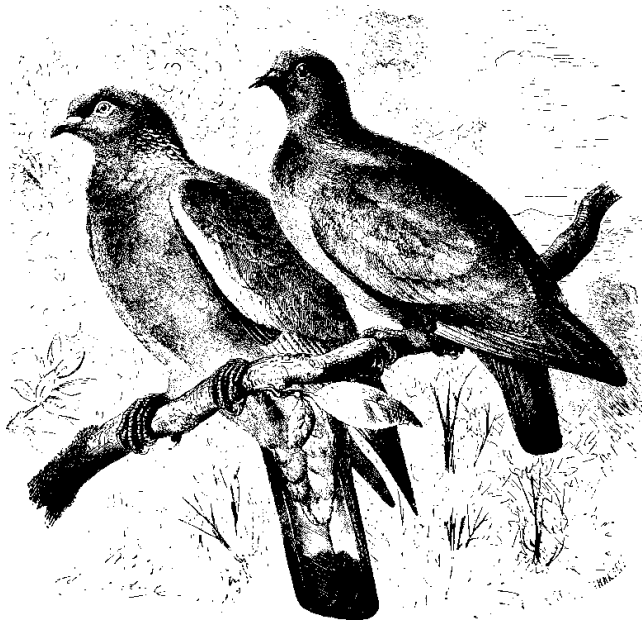
20. Vs. čayin. T°ē ibrew tesanen ahayrn ew mayrn iwreanc° cerac°eal ew yač°ac° vateal, p°eten zhin t°ews cnōlac°n ew lezuōk°n zač°sn řeřuc°anen andēn mankanan; ew bařnan i veray usic°n ew əst kamac° cnōlac°n gnan. Hamarec° et°ē aynpēs asen; et°ē duk° zmez snuc°ik° sš ew mek° zmez.

X. Order Columbiformes, family Columbidae: Pigeons and Doves.

All the common European Pigeons (genus Columba) and Doves (genus Streptopelia) are found in Armenia in abundance. The Pigeons generally have a purplish-gray color and bulky body shape that contrasts with the somewhat more graceful Doves. The Rock Dove (Columba livia) and the Wood Pigeon (Columba palumbus) infest urban areas, forcing smaller birds from feeding stations. The Stock Dove (Columba oenas) is less common, being more prone to woodlands where it will mix freely with the Wood Pigeons. The Doves (genus Streptopelia) are less common. Light brown in color, they tend toward farmland though the Collared Turtle Dove (Streptopelia decaocto) can be abundant in villages and cities. The Turtle Dove (Streptopelia turtur) prefers open woodland with abundant undergrowth.

An early and very common term, աղաւնի (aławni) stands for any of the five Doves and Pigeons found in Armenia. It appears forty times in the Bible, usually replacing Gk. περιστέρω . In literature it is closely related to religious themes; P^cawstos Buzandacⁱ records seven instances (*Քուգ.* 1883.61): էջ աղաւնի սպիտակ ի վերայ սեղանոյն.¹ "The white Dove descended upon the altar;" (1883.61): Թոեաւ աղաւնին ի սեղանոյն.² "The Dove flew to the altar;" (1883.61): վերացաւ աղաւնի ի սրբոյն Բարսեղնէ.³ "A Dove rose up from St. Basil;" (1883.80): էջ հանգեաւ ի նմանութիւն աղաւնոյ.⁴ "He descended and alighted like a Dove;" (1883.84): էջ աղաւնին յերկնից.⁵ "The Dove descended from heaven."

The Dove had no special significance in the Greek or Roman realm.



Աղաւնի

However, the white Dove did seem to have a special significance in Roman augury. Ovid. Fasti 1.452 makes a special reference: ergo saepe suo coniunx abducta marito uritur Idaliis alba columba focus "Therefore the mate, torn from his spouse, a white Dove, is often burned on Idalian hearths."

In Agat'angelos' History of the Armenians there are thirteen mentions of the aławni. In almost all instances they appear, as those of P'awstos, in a Christian context. Additionally, the Dove is noted for being of high moral character (Ագաթ. 1909.308): անցն զմիամուսուրիսն զանվնասս եւ զսուրբ աղանւոյն.⁶ "They will assume the sincerity of the harmless and holy Dove." And again (1909.308): անցն ...զբարս զանվնասս եւ զաներկեան աղանւոյն.⁷ "They will assume the manners of the harmless and faithful Dove." Again, it is either stated or implied that the Dove in these contexts is white (1909.309): Թոռւցեալք ի թռիչս լուսափետուր սպիտակեամբ աղանեաց.⁸ "Having launched into flight a bright-winged white flock of Doves." The flocking of Doves is elsewhere noted by Eznik (Նզն. 1826.174 = Mariès 485): եւ աղանեաց համագունդ երամ երամ խողալոյ.⁹ "And the Doves, gathered in groups, move about in flocks." Others also comment on the virtue of the Dove; (Մեկն. Աւետ. 1825.66B): եւ վասն էր ի նմանութիւն աղանոյ, զի զգօն է թռչունն եւ հանդարտ.¹⁰ "And on account of this he was like a Dove, for he was a wise and peaceable bird."; and Philo in his Paralipomena compares the perversity of the Raven and the virtue of the Dove (Փիլ. լիւ. 1826.117): հսկ արդ ոչ յայտնի հաւատ է այն, որ ի ձեռն նշանակաց ազոաւուն եւ աղանոյ զեկուցանել չարութիւն եւ առաքինութիւն.¹¹

"But is this not clear evidence that perversity and virtue are shown through the symbolism of the Raven and the Dove.²"

Though the Dove was known by man for his virtue, it was also known among birds of prey as good eating. Note Mxit^car Goš (Մի. առ. 116): Բազէ զհետ մտեալ աղաւնոյ, եւ նորա աղաղակեալ ասէ. «առարագ եմ տէրունի, մի ինձ մեղանշեր».¹² "A Falcon was coming after a Dove who, making a loud noise said to him: 'I am a sacrifice for the Lord, do not do me wrong'." The Greeks also noted the Dove was a prey to raptors, but, more observantly, distinguished which raptors were more dangerous. Note Aelian 5.50: αἱ δὲ περιστέραὶ ἀετῶν μὲν κλαγγὴν καὶ γυπῶν θαρροῦσι, κίρκων δὲ καὶ ἀλιαέτων οὐκέτι. "But Pigeons are bold before the cry of Eagles and Vultures, but not so at the cry of Falcons and Sea Eagles."

Otompian records the fable of the ant and the Dove (Ռդ. առ. 1854. 17): Մրջիմն եւ աղաւնին. աղաւնին տերեւ ետ մրջմանն՝ որ ոչ խեղդէր ի ջուրն. եւ մրջիմն եհար զերանս որսորդին, յորմէ զերծաւ աղաւնին:¹³

"The ant and the Dove: The Dove gave a leaf to the ant so that it would not drown in the water, and the ant attacked the knees of the hunter from whom the Dove was freed." This fable parallels Aesop 296.

The Armenian Dove is thus a bird filled with virtue, an auspicious sign, peaceful and harmless, a symbol of Christ's love. This contrasts with certain aspects of common Greco-Roman tradition where the Dove is known as a paramount lecher. In the Armenian translation of St. Basil's Hexameron (Վեցօր. 1830.163) we read: Աղաւնի ցանկասէր է՝ հանապազ ամուսնանալովն, հանդերձ ընտանի թռչնով, զի եւ նա միշտ ամուսնանայ:¹⁴

"The Dove is lecherous since he constantly mates with domestic birds; for he is always mating."¹⁵ This statement is quite consistent with

the comments about Doves found elsewhere in Greek and Latin. Aristotle (HA 563 A 3) notes: τίκτουσι δ' αὖ περισσεῖαν πᾶσαν ὥραν

"The Dove breeds all the time." Catullus, never one to miss such a thing, compares a rake with a Dove (29.6-8): et ille nunc superbus et superfluens/ perambulabit omnium cubilia/ ut albulus columbus aut Adoneus "And will he now, arrogant and overflowing, wander through the beds of everyone like a white Dove, or Adonis." Thompson (1936. 241) notes that the columba is used as a term of endearment, palumbes has the sense of a lover, and turtur is used for a mistress. There seems to be no awareness of this respect of the Dove in Armenian in spite of the well-known passage from St. Basil.

There are a wide variety of dialectical forms recorded. Adjarian (HAB) lists aṭavni-xuṣ (xuṣ = Per. quṣ 'bird'), aṭvənə, aṭvənig, aṭunak, yeṭunik, and other variants. Additionally, a diminutive form aṭawneak is recorded in the Song of Solomon 2.14.

The etymology is difficult. Traditionally, it has been derived from the same stem as IE *albho- 'white', Gk. ἄλφος, etc. Intervocalic *-bh- regularly passed to Arm. -w-. Cf. Arm. lusawor 'brilliant', IE *leukobhor-, Gk. λευκοφόρος 'white robed'. However, it is unlikely that when this word came into being the white Dove was at all common in the area which the proto-Armenian inhabited. Thompson (1936.242) relates that the white Dove was first seen in Greece near Athos during the Persian War. Thus, they were a rarity in Greece until the fifth century which would be after the time that the Armenians passed through

to Anatolia from the Balkans. It is unlikely, then, that we can derive aławni from IE *albhos.

A term for Pigeon alone is հալփալ (hawp^cal). It does not refer to the birds of genus Streptopelia, but applies only to Columba. These are members of the order Columbiformes that are purplish-gray in color, larger and more aggressive than those of the genus Streptopelia. Hawp^cal, being less appealing to the Armenian consciousness, is less common by far than aławni. The hawp^cal is a swaggering bully; its amatory habits are notorious and its cooing is more persistent and less agreeable than that of the Doves.

Literature records a careful distinction between the hawp^cal and the aławni (Առաք. լծ. սահմ. 1797.469): Որպէս հալփալն եւ աղաւնին, ըստ զանազան որկէն նմանին միմեանց, որ ունին գոյն սպիտակ, եւ սեւ, եւ խարտեաշ. հալփալն բարկ աղաւնին է որ է մեծ քան զաղաւնին:¹⁶ "As for the Dove and the Pigeon, although they are different, they are similar to one another, for they have white, black and pale yellow color. But the Pigeon is an acrid Dove, and larger than the Dove." Yovhannēs Vardapet describes the Pigeon's color, and lends some comments on its character (Յով. տաղ. 3595):

<u>Հորալն մեծ հալ կերելնայր,</u>	The Pigeon looks like a big bird,
<u>ի շուռ կու գայր քուշնի համար.</u>	He goes around to find vetch;
<u>Կապոյտ հագել էր եւ կու լայր,</u>	He is dressed in blue, and laments
<u>Ջեղ սգաւոր անմխիթար</u> : ¹⁷	Like an inconsolable mourner.

In the Hexameron, hawp^cal appears curiously translating Gk. φάσ 'Starling' in a passage stating that the bird thrives on poisonous

hemlock. This passage, both in Greek and in Armenian, must be corrupt since there is no corroborative statements elsewhere about either the Starling or the Pigeon thriving on Hemlock. To my knowledge, only the Quail prospers on otherwise poisonous plants. For whatever it is worth, the passage reads (Վեցոր. 1830.89): *Եւ զկոնիովն արմատն իօրալը ուտեն. քանզի այնպէս կազմեալ են մարմինը նոցա, զի մի վնասեցին ի վնասակարութենէ վնասակար արմատոց:*¹⁸

"And the Pigeons eat the Hemlock root, since their bodies have been made in such a way that they are not injured by the danger of the pernacious root."¹⁹

Two fables of Mxit⁶ar Goš add more. The danger of the Falcon to the Pigeon is mentioned (Մի. առ. 1854.118): *ի ձեռաց շահենի յորսալն գերծաւ ձագ իաւրալի.*²⁰ "The squab of the Pigeon is carried away in the grasp of the Falcon." The aggressiveness of the Pigeon, even toward the closely-related Dove, is noted (Մի. առ. 140): *իաւրալ զրոյն տատրակի քակեալ, եւ իւր շինեալ. եւ եղեւ նոցա երթալ առ արդարն արագիլ ի դատաստան.*²¹ "A Pigeon had destroyed the nest of a Dove and had built her own, and they had to go to a just Stork for judgment."

The NHB records a passage from P⁶ilo similar to that of Goš. 118: (Փիլ. լիւս.): *Հաւփալք ի ցնոց փոխչին.*²² "Pigeons flee from the Kite." And a final passage from John Chrysostom (Ոսկ.): *Ոչ իաւանեցոյց զնոսա իոքալն ի իաւս, եւ ոչ առնէտն ի չորքոտանիս.*²³ "He persuaded them that a Pigeon is not a bird, and the dormouse not a quadruped."

There are a variety of orthographic varieties: hobal, hawbal, hubal, hovp⁶al, hōp⁶al. The existence of a final syllable in -bal

would permit us to find an etymology from the Persian. The first syllable haw- can clearly be read as 'bird'. The second syllable, -bal can be aligned with numerous Persian bird names in -bal ('feather'); Schapka records four (1972:112, 123, 256, 267): سرخاب (surxbāl) 'Partridge?'; زنگولہبال (zangūlabāl) 'Little Bustard (Otis tetrax)'; مرغ زرینبال (marḡ-i-zarrīnbāl) 'Goldfinch?'; مرغ همايون بال (marḡ-i-humāyūnbāl) 'the mythical bird Hūma'.

The տատրակ (tatrak) differs from the aławni and the hawp^cal. The tatrak is consistently virtuous, its voice is pleasing; further, it is a migratory bird: all the genus Columba are year-round residents of Armenia; it is Streptopelia turtur which appears in the spring and summer, coming north from Africa. The term appears thirteen times in the Bible where it translates Gk. τρουγών, as opposed to aławni which replaced Gk. περιστερά. Mxit^car Goš (Fable 140 above) also makes it clear that the term was distinct from hawp^cal.

The voice of the tatrak is known for its pleasing tone; note Lastivero^ci (Լաստ. 1963.56): Եւ փոխանակ սաղմոսական նուագացն, տատրակ եւ աղաւնի երգեն ի նմա, ըստ մարգարէին՝ քաղցրածայնութեամբ կարդալ զծագս իւրեանց:²⁴ "Instead of psalmodic music, the Turtle Dove and the Pigeon sing to him; according to the prophet they call their chicks in a sweet voice."

That the tatrak is a seasonable bird, thus different from the Pigeons and the Collared Turtle Dove, is clear from a passage from Agat^cangelos (Ագաթ. 1909.339): ծիծառն եւ տատրակն...ծանեալ զժամանակ զալուստեանն իւրեանց.²⁵ "The Swallow and the Turtle Dove is also well-

known for its domestic virtue, a point well developed in the Hexameron

(Վեցօր. 1830.170): Եւ զէզ տառապէէ այսպէս ասեմ, թէ յետ ամուսնութեան
տոռաջին ամուսնոյն այլ օտար ամուսնութիւն ոչ խնդրէ.²⁶ "And they say

that the female Turtle Dove, after her first marriage, does not seek
out a marriage with a different husband."²⁷ The same theme is ex-

pounded in Mxit^c ar Goš where clearly an errant Cuckoo goes to a para-
gon of virtue for expiation (Մի. առ. 1854.138): Կկուի նեղեալ

յափրողիտականէն, եւ երթեալ խոստովան եղեւ տառապի.²⁸ "A Cuckoo was
tormented by Aphrodite, and went to make confession to a Turtle Dove."

This theme of virtue is well supported in Classical literature. Note

Aelian 3.44: Σωφρονέσταται ὀρνέθων αἱ φαίται ᾗδονται. ὁ γούν ἄρρην
καὶ ὁ θῆλυς συνδουασθέντες καὶ οἷονεὶ συμπεύσαντες ἐς γάμον ἀλλήλων

ἔχονται καὶ σωφρονούσι, καὶ οὐκ ἂν ὀθνεῖον λέχους οὐδέτερος ἄφαιτο
τῶν ὀρνέθων τῶνδε. "The Doves are celebrated as the most continent

of birds. For instance, when once the male and the female have paired
and are, so to say, of one mind to wed, they cling to one another and
are continent, and neither bird would touch a strange bed." This is

stated again (Aelian 10.33): "Ὅτι σώφρων ἐστὶν ἡ τρυγὼν καὶ πλὴν
τοῦ συννόμου. ὅτῳ καὶ συνῆλθεν ἐξ ἀρχῆς, μὴ ἂν ποτε δμιλήσειεν

ἀσπαζομένη λέχος ὀθνεῖόν τε καὶ ἀλλότριον, ἄνω μοι λέλεκται. "I have
stated earlier on that the Turtle Dove is continent and does not, from
a desire for some strange and alien bed, consort with any other mate
than the one it originally joined."

And finally, a quatrain from Yovhannēs Vardapet summarizes the

joy that the Turtle Dove gave (*Յով. տաղ.* 3595):

<i>Տատրրկիկն աւետարեբ</i>	The Turtle Dove was a messenger,
<i>Քաղցըր խաւսէր ինքն եւ ցնծայր.</i>	He spoke sweetly and joyfully;
<i>Ի վերայ վիմի բարձրը նըստէր,</i>	He sat on a high rock;
<i>Գուշակ, լինէր գարնան համար:</i> ²⁹	He was a diviner, announcing the Spring.

The final term for Dove with any distribution in literature is the *ղումրի* (*ḡumri*). It is a late term, appearing only in Middle Armenian times, and a favorite of the poets. Gregory of Aghtamar compares its sweet voice with that of the Bulbul (*Աղթամ.* 1963.253): *Քաղցր եղանակէ բլբուլն ու �ղումրի.*³⁰ "The Bulbul and the Dove sang sweetly." In Yovhannēs Vardapet, the piety of the *ḡumri* is stressed (*Յով. տաղ.* 2479):

<i>Ղումրին անբիծ աղօթարար,</i>	The pious, prayerful Turtle Dove
<i>Զմաշու սաղմոսն ասէր երկար.</i>	Said lengthy psalms on the (canonical) hour;
<i>Անձն է հագել կարմիր շուրջառ,</i>	He's the one who wears a red chasuble
<i>Զինչ քահանայ հանդարարար:</i> ³¹	Like an officiating priest.

And, in T^clkuranc^ci (*Քլկր.* 1960.165) there is again a reference to the voice of the *ḡumri*: *Ղումրի ունին յոյժ քաղցր ձայն.*³² "The Turtle Doves have a very sweet voice."

Malxaseanc^c (HBB) identifies the word as being of Turkish origin, from *kumru* 'Turtle Dove'. But, though the *kumru* is indeed Turkish for Turtle Dove, *ḡumri* is more likely of Persian origin. Note the fourteenth century *Nuzhat-ul-gulūb* of Hamadullāh (Stephenson 1928):

³³ قمری معروفست مرغی خوش آواز است و مبارک

"The gumri is well known. It is a bird of pleasing notes, and of good omen." Thus it would follow that Arm. ḡumri (xumri is also recorded cf. Pivazyan 1960.132; ms Tv) would be derived from Persian قمری (gumri).

The վարուժան (varužan) necessarily must be mentioned, though there is considerable confusion about its use. It clearly means 'Turtle Dove' (note Pers. وِشَان [warasān]); but it is clear in later literature that it came to mean a species of Hawk or Falcon (vide supra). It is only in the Hexameron (Վեցոր. 1830.170) that varužan is used in its original sense of 'Dove':
 Եւ զէզ տատրակէ այսպէս
 ասեն, թէ յետ ամուսնութեան առաջին ամուսնոյն այլ օտար ամուսնութիւն
 ոչ խնդրէ, ոչ ի կեանս իւրոյ վարուժանին եւ ոչ ի մահու, այլ նովին
 յիշատակաւ անձկաբեկ կեայ եւ մեռանի, եւ ոչ խառնակի յայլ օտար
 ամուսնութիւն: ³⁴

"And they say that the female Dove, after her first marriage, does not seek out a marriage with a different husband, neither in the life nor at the death of her own varužan; but she lives and dies panting with the same memory, and does not mix in a different alien marriage."

There is a regional word, պարկոշ (parkōš), which is not supported in literature. Malxaseanc^e glosses it simply as a 'wild Pigeon', and this is probably as close as we can come. An etymology is difficult. However, it is noted that the suffixes -ōš and -oš are common with plant names (Greppin 1975): t^eēlawš 'oak tree', t^eēleay 'bdelium'. If

this same suffix can be extended to animal names, we can posit a derivation from *parik-awš (parik 'type of bird; Tit?').

Finally, կարմրոտն (karmrotn) is to be noted. It is a slang term for any of the commonly-seen members of the family Columbidae, pigeons in general; literally 'red-foot.'

1. Ēĵ aławni spitak i veray selanoyn.
2. T^{reaw} aławnin i selanoyn.
3. Verac^{aw} aławni i srboyn Barsełnē.
4. Ēĵ hangeaw i nmanut^{iwn} aławnoy.
5. Ēĵ aławnin yerknic[.]
6. A^{rc}en zmiamtut^{iwn} zanvnas ew zsurb aławnwōyn.
7. A^{rc}en...zbars zanvans ew zanerkewan aławnwōyn.
8. T^{ruc}ealk[.] i t^{fičs} lusap^{etur} spitakeramn aławneac[.]
9. Ew aławneac[.] hamagund eram eram xolaloy.
10. Ew vasn ēr i nmanut^{iwn} aławnoy, zi zgōn ē t^{fcunn} ew handart.
11. Isk ard oč[.] yaytni hawat ē ayn, or i jeŋn nšanakac[.] aġrawun ew aławnoy zekuc^{anel} č^{arut}iwn ew a^{ak}inut^{iwn}.
12. Bazē zhet mteal aławnoy, ew nora aławakeal asē; patarag em tēruni. mi inj melanč^{er}.
13. Mrĵimn ew aławnin: aławnin terew et mrĵmann or oč^{xeldēr} i ĵurn; ew mrĵimn ehar zerans orsordin, yormē zercaw aławnin.
14. Aławni c^{ankasēr} ē hanapaz amusnanalovn, handerj entani t^{fc}nov, zi ew na mišt amusnanay.
15. MG 172: ἀγνίοι αὖ περισσότεραὶ καὶ αὖ κατοικίδιοι ὄρνεις, ἐπὶ παντὸς καιροῦ τὸ συνουσιαστικὸν ἔχουσιν. "Doves are lascivious and uxorious, and at all times trying to mate."
16. Orpēs hawp^{aln} ew aławnin, est zanazan orkēn nmanin mimeanc[.], or unin goyn spitak, ew sew, ew xarteas; hawp^{aln} bark aławnin ē or ē mec k^{an} załawnin.

17. Hobaln mec haw kerewnayr,/ I šuf ku gayr k^cušni hamar,/ Kapoyt hagel ēr ew ku layr,/ Zed sgawor anmxit^car.

18. Ew zkoniovn armat hōbalk^c uten; k^canzi aynpēs kazmeal en marmink^c noc^ca, zi mi vnasesc^cin i vnasakarut^cenē vnasakar armatoc^c.

19. MG 101D: Τὸ μὲν γὰρ κώνειον οἱ φᾶρες βόσκονται, διὰ τὴν κατασκευὴν τοῦ σώματος τὴν ἐκ τοῦ δηλητηρίου βλάβην ἀποδιδράσκοντες. "For the Starlings feed on hemlock, but because of the condition of their body, they escape the harmfulness of the poison."

20. I jeřac^c šaheni yorsaln zercaw jag hawbali.

21. Hawbal zboyn tatraki k^cakteal, ew iwr šineal; ew eļew noc^ca ert^cal ař ardarn aragil i datastan.

22. Hawp^calk^c i c^cnoc^c p^caxč^cin.

23. Oč^c hawanec^coyc^c znosa hobaln i haws, ew oč^c ařnētn i č^cork^cotanis.

24. Ew p^coxanak sałmosakan nuagac^cn, tatrak ew aławni ergen i nma, øst margarēin k^calc^crajaynut^ceamb kardal zjags iwreanc^c.

25. Cicařn ew tatrakn...caneal zžamanak galusteann iwreanc^c.

26. Ew zēg tatrakē ayspēs asen, t^cē yet amusnut^cean ařařin amusnoyn ayl ōtar amusnut^ciwn oč^c xndrē.

27. MG 177C: Τὴν τρυγὸν φασὶ διαzeugθεῖσάν ποτε τοῦ δμόζυγος, μηκέτι τὴν πρὸς ἕτερον καταδέχεσθαι κοινωνίαν, ἀλλὰ μένειν ἀσυνδύαστον, μνήμη τοῦ ποτὲ συzeugθέντος τὴν πρὸς ἕτερον κοινωνίαν ἀπαρνούμενην.

"They say that the Turtle Dove, once it is separated from its mate, never accepts another coupling, but remains unmated; and in memory of its previous union refuses any other coupling."

28. Kkui neleal yap^oroditakanēn, ew ert^oeal xostovan elew tatraki.
29. Taterkikn awetaber/ K^oalc^oer xawsēr ink^on ew c^oncayr; I veray
vimi barjer nēstēr,/ Gušak, linēr garnan hamar.
30. K^oalc^or eēnakē blbuln u lumri.
31. lumrin anbic alōt^oarar,/ Zčasū salmosn asēr erkar;/ Anjn ē hagel
karmir šurjaš,/ Zinč^o k^oahanay handararar.
32. lumri unin yoyž k^oalc^or jayn.
33. Qumri, ma^orufest morgi xuš(e) āvāz āst va mabāarak.
34. Ew zēg tatrakē ayspēs asen, t^oē yet amusnut^oean afažin amusnoyn
ayl ōtar amusnut^oiwn oč^o xndrē, oč^o i keans iwroy varužanin ew oč^o
i mahu, ayl novin yišatakaw anjkabek keay ew mešanī, ew oč^o xafnaki
yayl ōtar amusnut^oiwn.

XI. Order Psittaciformes, family Psittacidae: Parrots.

Parrots are known in Armenian literature from the fifth century, being a bird imported from India. It would appear that they would have been known of for a considerably longer time since we have references in Greek texts dating from the late fifth century B.C. In the Indica of Ctesias (ap. Photius 72.144) the Parrot is first noted as having a human tongue and voice. Pliny the Elder makes considerable mention of them as well in his Natural History.

In Philo the Hebrew պապկայ (papkey) is noted (Փիլ. լիւս. 1822. 128): եւ քազումք են՝ որք եւ ուսուցեալ լինին, որպէս զազաւսդ ասեն, եւ որ ի ննդիկս պապկայքս են:¹ "There are many things which are taught (by humans), just as it is said about Crows and the Indian Parrots." In the Geography of (Pseudo-) Xorenac'i, in his discussion of Asia, we read (Խոր. աշխ. 1881.44): եւ ի թագաւորանիստ նոցա լինի կորանգսա եւ պապկաս սպիտակ, եւ արաղաղս փետրամուրուս:² "And in their capital there was a Raven and a white Parrot and a bearded Rooster." A brief mention is made in the Armenian translation of Pseudo-Callisthenes (Վրդ. Աղեքս.) as recorded in the NHB: քերեն քեզ առ ի մէնջ պապկայ երկեբրիւր:³ "They bear to you from us two hundred Parrots"⁴. Vardan mentions the Parrot twice; in the first instance the bird is known to talk Hindi (Վրդ. առ. 1894.297): Հաւ մի ի ննդկաց անունն պղպղայ, եւ զիտէր նստի լեզու:⁵ "There is a bird from India whose name is płpłay, and it knows the Hindi language." The NHB records another passage from Vardan: Վէսք պատշաճք առ ի ուսումն իբրեւ զպապկայք:⁶ "Like a Parrot, half as suitable for teaching." The word is a loan word, probably from Arabic



Պապկալ

ببنا (babgā').

A separate term developed in Middle Armenian, presumably from Iranian origin. The principal spelling is now *թուծակ* (*t^hut^hak*), but a wide number of variants exist: *դուդաք, թթակ, տուտակ* (*dudak^h, t^ht^hak, tutak*).

The *NHB* records an early use, possibly from the 8th century by Yovhannēs Damaskacⁱ (Դամասկոս): Այլք ի զուարճումն հրմուանաց, որպէս մամունդ, կապրիկ, դուդակ.⁷ "Others have the joy of gaiety, such as the monkey, ape and Parrot." T^hlkurancⁱ also mentions the Parrot in anthropomorphic terms (Թլկր. 1960.144): Բերանդ շաքրով ի ի թուծակ լեզուս.⁸ "Your mouth is full of sugar, and you have the tongue of a Parrot." Finally, a poem of Yovhannēs Vardapet describes the role of a Parrot in a household (Յով. տաղ. 2479):

<i>Թուծակն ամէն դարպաս կենայր,</i>	The Parrot was in every royal palace,
<i>Չթողուր Տիկինն որ բազանայր,</i>	He wouldn't permit the mistress to be untrue,
<i>Ձինչ բան առնէր նա իմանայր,</i>	Whatever she did, he understood;
<i>Պարոնըն գայր՝ նա խապար տայր:⁹</i>	When the master came home, he gave the news.

Arm. *t^hut^hak* is derived from Persian طوطی (*tūtī*) or توتی (*tūti*). Adjarian also mentions the forms. Per. توتاك (*tūtak*) and Arab. طوطى (*tūtī*). The term originates from Hindi *tota* 'parrot' and extends into the Caucasus as Georgian *tutī*.

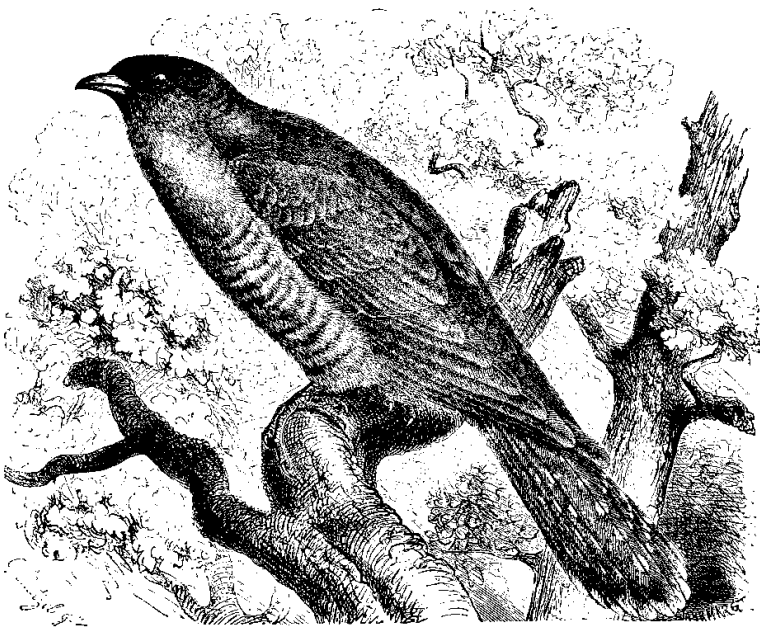
1. Ew bazumk[°] en ork[°] ew usuc[°]eal linin, orpēs zagrawsd asen, ew or i hndiks papkayk[°]s.
2. Ew i t[°]agaworanist noc[°]a lini korangsa ew papkas spitak, ew ak[°]ałals p[°]etramurus.
3. Beren k[°]ez ał i mēnĵ papkay erkeriwr.
4. The Greek texts known from the time of this Armenian translation made no mention of Parrot, but gave only 'sphinx.' However, the most recent Greek edition (Kroll 1926) reads as follows: κομίζουσι δέ σοι οἱ παρ' ἐμοῦ πρόσβεις...φίτακούς σ', σφίγγα σ' "The ambassadors bring to you from me 200 Parrots and 200 sphinxes."
5. Haw mi i hndkac[°] anunn płpłay, ew gitēr[°]hnti lezu.
6. Kēs[°]k[°] patšačk[°] ał i usumn ibrew zpapkayk[°].
7. Aylk[°] i zuarčumn hrčuanac[°], orpēs mamund kapik, dudak.
8. Berand šak[°]rov i li t[°]ut[°]ak lezu es.
9. T[°]ut[°]akn amēn darpas kenayr,/ Č[°]t[°]ołur Tikinn or bazanayr,/ Zinč[°] ban ałnēr na imanayr,/ Paronēn gayr na xapar tayr.

XII. Order Cuculiformes, family Cuculidae, Cuckoos.

The Cuckoo, well-known for its distinctive cry and its parasitic nesting habits whereby it lays its eggs in nests of different passerines, is absent in early Armenian literature. There are two species of this migratory bird in historical Armenia: the Common Cuckoo (Cuculus canorus) and the Great Spotted Cuckoo (Clamator glandarius). The former has a range covering all of Europe and the northern part of the Middle East; the latter appears only in Southern Spain, parts of Turkey and a narrow strip in West Central Iran. The Great Spotted Cuckoo has a small crest which is lacking in the Common Cuckoo.

The sex life of the Cuckoo is an active feature of fables¹ in many cultures; so, too, in Armenian, note Mxit' ar Goš (Մի. առ. 138):
 Կկուի նեղեալ յափրողիտականէն, եւ երթեալ խոստովան եղեւ տատրակի՝ եթէ
 այնքան տանջին, զի եւ ոչ զճագ իմ չանեմ, յայլոյ բոյն ածեմ ձու։² "A
 Cuckoo was tormented by Aphrodite, and went to make a confession to a
 Turtle Dove: 'I am so badly tormented for not hatching my own young;
 I lay eggs in others' nests'." The Greeks did not regard the voice of
 the Cuckoo as unpleasing to a married ear, but the Romans shared a view
 with the Armenians; note Plautus Asinaria 5.2.73: At etiam cubat cuculus:
surge amator i domum "But when the Cuckoo lies abed, get up, lover, go
 home."

As in Greek myth, the Cuckoo is noted as a harbinger of Spring. Yovhannēs Vardapet notes this aspect in two separate poems (Յով. տաղ. 2481):



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Կուկուլն ամէն գարուն կու գար,	The Cuckoo came each Spring,
Վերայ զագթանն ծաղիկ մի կար,	On his head there is a bloom (<u>caṭik</u>),
Ջերդ Հերովդէս կամ Պիլատոս,	Like Herod or Pilot,
Կամ զանհաւատսն հաւասար: ³	Or like non-believers.

It is difficult to say exactly what is meant by caṭik 'bloom, blossom,' but it may be a reference to a plume; in which case it would appear that Yovhannēs Vardapet is referring to the Great Spotted Cuckoo. Another quatrain by the same author (3595) refers to the Cuckoo's seasonal existence:

Գուկուլն ասեն, հաւիկ մի կայր,	There was a bird which they call the Cuckoo,
Ծով ու ի ցամաք ի շուռ կու գայր.	He gets around on sea and land,
Ձմեռն՝ խիստ լաղառանայր	In winter he loses much weight;
Ի ամառներն՝ խաւշ գէր կու կենար: ⁴	But in summer he becomes plump.

There are many spelling variants; the base form would appear to be կկու (kku). Also recorded are գուկու (gugu) կգու (kgu), կկու (kkuk) գիւգիւգ (giwgiwg), ղուղղու (ḡuḡḡu). The origin is clearly onomatopoeitic: Skt. kokita, Per. کوکو (kūkū), Georgian guguli, Turk. guguk, Lith. kukūtis, Gk. κόκουξ, , Asyr. khu-u-gu.

1. The mythology of the Cuckoo is abundantly discussed by von Mannhardt (1855).
2. Kkui neleal yap^oroditakanēn, ew ert^oeal xosovan elew tatraki et^oē aynk^oan tanjim, zi ew oč^o zjag im hanem, yoyloy boyn acem ju.
3. Kukun amēn garun ku gar,/ Veray gagt^oann calik mi kar,/ Zerd Herovdēs kam Pilotos,/ Kam zanhawatsen hawasar.
4. Gugun asen, hawik mi kayr,/ Cov u i c^oamak^o i šuf ku gayr./ Jmefn xist lalařanayr/ I amafnen xuř gēr ku kenar.

XIII. Order Strigiformes, families Tytonidae and Strigidae.

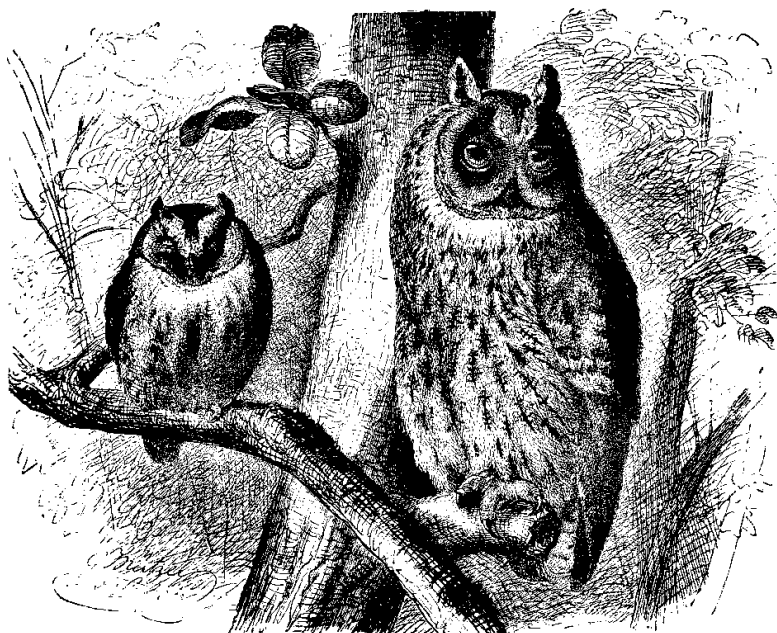
A. Tytonidae.

The common European Barn Owl (Tyto alba) is unknown in Turkey and Soviet Armenia. There is evidence that it appears in south western Iran (Scott 1975.190, 374), and thus might be extant in parts of central Iraq as well, but there is no plausible reference to its distinctive white colored moon face anywhere in Armenian literature.

B. Strigidae.

Six members of this family are commonly found in Armenia. They are the Eagle Owl (Bubo bubo), Long-eared Owl (Asio otus), Short-eared Owl (Asio flammeus), Tawny Owl (Strix aluco), Little Owl (Athene noctua), and the Scops Owl (Otus scops). All are present in at least part of Armenia for the full year though the Short-Eared Owl is present in Anatolia only during the winter.

Բու (bu) is the most common term for Owl in general. The term appears three times in the Bible (Lev. 21.16, Deut. 14.15, Psalms 101.7), each time replacing Gk. γλαῦξ, which, according to Thompson (1936.76) is a term for any Owl, but which can commonly stand for the Little Owl. In the Hexameron, bu again replaces Gk. γλαῦξ (Վեցոր. 1830.172): Զղջիկականք եւ բու եւ հաւառուսն, խաւարասէրք եւ խաւարակեացք զհշերայիսք.¹ "Bats and the Owl and the Pelican are nocturnal, lovers of darkness and dwellers in darkness."² The nocturnal habits of the bu are elsewhere mentioned by Yovhannēs Vardapet (Յով. տաղ. 3595):



PnL50

Բուն կու շրջեր զհշտավար,	The Owl was taking a walk at night
Յորժամ լինէր մութն ու խաւար.	While it was dark and black;
Երբ արաւատն մատննար,	But when morning drew near
Նա կուրացել ընկներ ի վար: ³	He became blind and stumbled.

Similarly, from Grigor Magistros (NHB): Գիշերայածու բուն առ արծիւն ի տուրնջեան մրցի.⁴ "A night-wandering owl competes with the Eagle in the daytime." Mxit'ar Goš further records the relations of the Eagle and Owl (Մխ. առ. 123): Բու իրեշտակ առաքեաց առ արծիւ, եւ խնդրեաց զղուստր նորա հարսն, ասելով. Դու տուրնջեան քաջամարտիկ ես, եւ ես զհշերոյ. պատշաճիմք ի խնամութիւն:⁵ "An Owl sent a messenger to an Eagle, and asked for his daughter as a bride: 'You are diurnal and a brave warrior, and I am nocturnal; we would be appropriate in-laws'."

The etymology of bu presents some difficulties. The root bu 'Owl' has a wide range and peculiar distribution encompassing several major language families. In Indo-European it appears as Lat. būbō, būfō; Gk. βύας, βύζα ; NPer. بوم (būm, būf), Krd. بوم (būm) 'Owl'. In Semitic we have Arab. بوم (bumm), Syr. bavā 'Owl', Arab. بوه (būh) 'male Owl'. Further examples can be drawn from the Caucasian languages: Georgian bu, buvi, bui; Chech. buhu; Laz. bū 'Owl'. Klimov (1964.56) also adds Megr. yu-; Chan. byu, (m)yu-, to which he assigns a proto-form of *b(γ)u-. Thus, there is a large representation that, with the Latin, is surprisingly areal, appearing in languages which had close cultural contact.

The general consensus has always been that the word was onomatopoeically engendered (Hübschmann 1897.430, André 1967.45). But even though its inception in a certain dialectical area might have been spontaneous, the wider distribution in culturally united spheres implies some sort of transference through loan. Arm. bu, because of its shape, clearly cannot be genetically derived from IE *bu-, even if an IE *bu- had existed. A loan origin from Iranian is quite possible for Armenian, especially in view of the bulk of Iranian ornithological terms that have been transferred into Armenian. The etymology of buēč (qv.) also lends emphasis to a possible Iranian origin.

The term բուճ (buēč) plays a smaller role in Armenian literature than bu. Bedrossian (1879) has identified it as a 'Horned Owl', and Malxaseanc^c (HBB) states that it is a 'large Owl'. One can postulate that it may be an extension of bu in -ēč (Greppin, 1975. 93), and thus parallel Arm. duřēč NPer. دورآج (durāj) 'Persian See-see' where we also find word final -aj > Arm. -ēč; thus implying a lost Iranian *buāj. No sure species nor genus identification can be made. However, it is possible that we can view the suffix -ēč as marking a distinctive divergence between buēč and bu. The principal distinctive division between types of Owls is the 'Horned Owl' as opposed to 'non-Horned Owls'. As Bedrossian suggested, buēč might reflect this difference in Owl morphology, and be a Horned Owl, of which there are four types commonly found in Armenia.

Citations in literature give no helpful insights. Lastivertc^ci (Luum. 1963.56) discusses its voice: Փոխանակ քաղցրածայնութեան երգոցն

այժմ բուլէճք եւ տառղեղունք են դասազլուիք.⁶ "Instead of the sweet-voiced songs, now the būēčk^c and the ttalełunk^c are the choir-masters." The NHB quotes Zenobius of Glak (Ջենոբ.): անգեղք եւ բուլէճք պատեցան զինեւ.⁷ "Vultures and Owls surrounded me."

An orthographic variant appears in Yovhannēs Vardapet (Յով. տաղ. 3595):

Բըրոնէճի աչիւն՝ չաղար,	The eyes of the Horned Owl are weak,
Ջարեգավան լոյսըն չտեսնայր.	He can not see the sunlight;
ինքըն գիշերն ի շուռ կու գայր,	When he goes around at night,
Ջզողն ու զտոռու մարդն յիմանայր: ⁸	Men think him a thief and a menace.

A second extension of bu appears in the form բուիճակ (buičak), which may be derived from *buēč-ak. The suffix -ak may be regarded as a diminutive (dar 'hill', darak 'little hill') and here we can view buičak as a small buēč. The Scops Owl (Otus scops) is a significantly small Horned Owl (buēč), standing only eight inches tall. The Scops Owl is fairly common in gardens and ruins, and the most sociable of the Horned Owls; it would be a likely candidate for an affectionate or diminutive suffix. It, too, only appears in later literature. In Mxit^car Goš we read (Մի. առ. 1854.142): Բուիճակ աղաղակէ՝ կաս. եւ միւսըն ասէ՝ կամ. սակայն ոչ կայ, այլ թոռւցեալ այլուր երթայ:⁹ "A buičak cries 'kas' ('be still') and another says 'kam' ('I am'); but he is not; flying up he goes elsewhere."

The bird called the կասկամ kaskam is probably also an Owl. It

is mentioned in Yovhannēs Vardapet (Յով. տաղ. 3595):

Կասկամ կախւել ընդ ծառն ի վայր,	The <u>kaskam</u> hung upside down from a tree,
Յաշիցն արիւն կու կաթկթայր,	Blood dripping from its eyes;
Կու կանչէր հազար զինահար.	It was calling for a thousand res- cuers,
Մէկ մի չերթայր՝ առնոյր ի վար: ¹⁰	No one would go to take it down.

From the passage of Mxit^c ar Goš (Fable 142) mentioned above in the entry for buičak ("A buičak cries 'kas', and another says 'kam'") there would seem to be adequate evidence to say that the kaskam and the buičak are possibly one and the same, and that kaskam is an imitation of the cry of the bird.

A final species is the *տաղեղն* (ttaleln), and we cannot be entirely sure that it is an Owl. The sole reference in literature appears to be in Lastivertcⁱ, in the passage cited above for buēč where the two birds are cited parallelly. Only Bedrossian gives it a specific label 'Screech Owl', a distinct impossibility since the Screech Owl is not found outside North America. Bedrossian no doubt added the 'screech' because of the alleged unpleasing voice mentioned by Lastivertcⁱ, the presumable source of his definition. ĴaxĴaxian (1837) is more cautious and says only 'a sort of bird'. The AB also specifies it as 'a bird' but adds that it has a 'bent tail'.

We may assume that ttaleln is an Owl only if we can assume that Lastivertcⁱ selected two similar birds for his choirmasters. There

seems to be some cause to suspect that he did so since immediately after the passage mentioning the buēčk^c and the ttalein, he mentions parallelly the tatrak and the aławni, both Doves. It is perhaps because of these parallels that we can assign a gloss of 'Owl' to ttalein. Elsewhere, I have posited that the ttalein may stand for the Hawk Owl (Surnia ulula); cf. Greppin, 1976A.

A possible labeling of the Armenian Owls would be as follows:

bu	{	Eagle Owl (<u>Bubo bubo</u>)	}	<u>buēč</u>	}	horned Owls	
		Long-eared Owl (<u>Asio otus</u>)					
		Scops Owl (<u>Otus scops</u>)	→		<u>buičak, kaskam</u>	}	non-horned Owls
		Little Owl (<u>Athene noctua</u>)					
		Short-eared Owl (<u>Asio flammeus</u>)					
		Tawny Owl (<u>Strix aluco</u>)					

1. ĴĴĵikaknk^c ew bu ew hawalusn, xawarasērk^c ew xawarakeac^ck^c gišerayink^c.
2. MG 181A: Νυκτερίδες μὲν γάρ, καὶ γλαῦκες, καὶ νυκτοκόρακες, τῶν νυκτινόμων εἰσὶν. "For the Bats, Owls and Horned Owls are night-feeders."
3. Bun ku šrĵēr gišetakar,/ Yoržam linēr mut^cn u xawar./ Erp^c arawawtn mawtenar,/ Na kurac^cel ənknēr i var.
4. Gišeraycu bun aš arciwn i tuənĵean mrc^ci.
5. Bu hreštak ašak^ceac^c aš arciw, ew xndreac^c zdustr nora harsn, aselov: Du tuənĵean k^caĵamartik es, ew es gišeroy; Patšaçink^c i xnamut^ciwn.
6. P^coxanak k^caĵc^crajaynut^cean ergoc^cn, ayžm buēčk^c ew ttaleĵlunk^c en dasagluxk^c.
7. Angelk^c ew bəwēčk^c patec^can ginew.
8. Bəbīēci ač^cwin č^cašar,/ Zaregavan loysən č^ctesnayr./ Ink^cən gišern i šuř ku gayr,/ Zgoĵn u ztiřuř mardn yimanayr.
9. Bəwičak aĵaĵakē kas, ew miwsən asē kam; sakayn oč^c kay, ayl t^cfuc^ceal aylur ert^cay.
10. Kaskam kaxwel ənd cařn i vayr,/ Yač^cic^cn ariwn ku kat^ckt^cayr,/ Ku kanč^cēr hazar zinahar./ Mēk mi č^cert^cayr ařnoyr i var.

XIV. Order Caprimulgiformes, family Caprimulgidae: Nightjars.

The Nightjar is uncommonly seen. Nocturnal, it spends its days sitting on the ground or on branches where its variegated brown colors afford it splendid camouflage, making it extremely difficult to detect. It is about a foot long, flat-headed and small-billed. Only one species appears in Armenia, the Common Nightjar (Caprimulgus europaeus).

There is only one term in Armenian that might apply to this bird, the խոլոմուկն (xolomukn), though this term is frequently considered to be an orthographic variant of holamuk 'Bat'. The lexical merger of xolomukn with holamuk is engendered by the obscurity of xolomukn, and its approximate homophony with holamuk. However, it involves a false division xol-o-muk-n which is unlikely since -o- is virtually unknown as a linking vowel. The correct division is probably xolom-uk-n though the origin of the first part, xolom- is not known. It is unlikely that we should relate xolomukn to holamuk (literally 'naked mouse'). And though this is the point of view of most lexicographers, Malxaseanc^c, apparently alone, suggests that xolomukn is the Nightjar, a point of view supported by the statement of Vanak as recorded in the NHB: (վանակ. իջ.) խոլոմուկն կրկուր չափ հաւ է՝ ծայնաւոր, ծարտարախար ասնն. երկուրն առ երկրաւ շուրջ գայ որպէս շղիկան.¹ "The xolomukn is about the size of a Cuckoo, noisy and cunning, they say; it goes around in the evening on the ground like a bat." This definition is somewhat paralleled by the comments of Aristotle on the αἰγοθήλας, literally 'goat-sucker' (= capri-mulgus) in HA 618.30: 'Ο δὲ καλούμενος αἰγοθήλας

ἔστι μὲν ὀρεινὸς, τὸ δὲ μέγεθος κοτιτύφου μὲν μικρῷ μεῖζων, κόκκυγος δ' ἐλάττων...τὸ δ' ἥθος ἐστὶ βλακικός..."Ἐστὶ δ' οὐκ ὀξύωπὸς τῆς ἡμέρας, ἀλλὰ τῆς νυκτὸς βλέπει."The bird called a 'Goat-Sucker' is a mountain bird, a little bigger than a Blackbird, smaller than a Cuckoo...its nature is lazy...It is not sharp eyed during the day but sees during the night." The myth, known to the Greeks and Romans, that the Nightjar feeds on the udders of goats, is apparently unknown among the Armenians.

1. Xolomunkn kəkui č^eap^e haw ē jaynawor, čartaraxab asen; erikunn ar erkbaw šurj gay orpēs č^e±jikan.

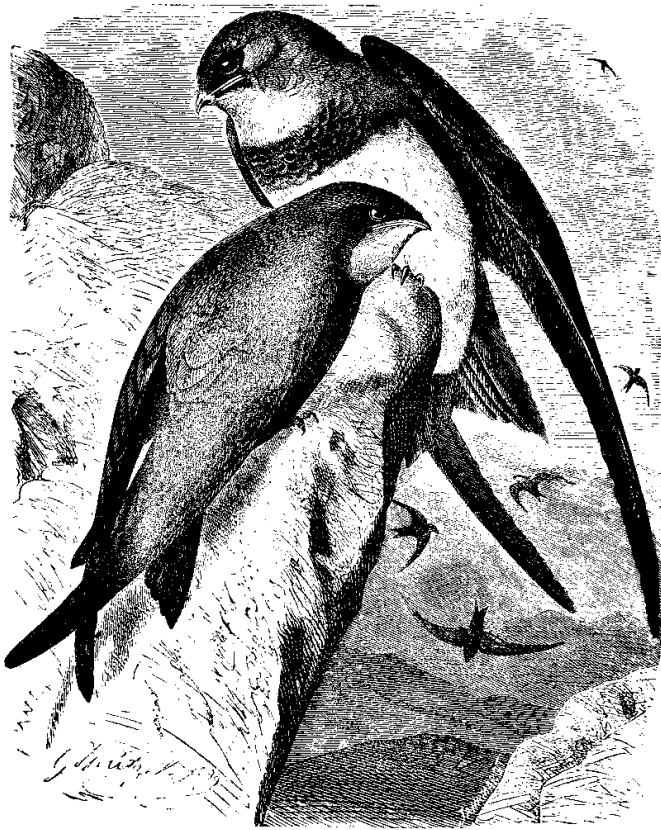
XV. Order Apodiformes, family Apodidae: Swifts.

Swifts have well curved wings which they beat alternately in flight. Living almost entirely on insects which they take in the air, they are rarely found on the ground. There are two types to be seen in Armenia, the Common Swift (Apus apus) and the Alpine Swift (Apus melba).

The oldest term for Swift, մաքալուկ (mak^caluk) is found in the Hexameron where it is fairly well described (Վեցօր, 1830.160)
 Բանգի ոչ ի գնացս ինչ բազում վայոց տուեալք են ոտքն, եւ ոչ ի պէտս
 որսոյ. որպէս ծիծռանց եւ այլոց թռչնոց, որ անուանեալ կոչին մաքալուկք,
 որք յօդոց զմանրամաղ իրս ինչ թոռւցեալ բերեն զղարմանս իւրեանց
 պիտոյիցն.¹ "Because they have not been given much in the way of
 feet they cannot hunt; just like the Swallows and other birds which
 are called by the name mak^caluk, which flying through the air, get
 tiny things, food for their own needs."²

The other term is մանգղթեւ (manglat^cew), which means literally
 "sickle-wing" (mangeł 'sickle'). This name correlates well with the
 Greek term for Swift, δρέπανις, which is clearly derived from the
 base δρέπανον 'sickle'. Aristotle says of this bird (HA 487 b 27)
 that it is εὐπτερος, κακόπους 'well-winged, poor-footed'. Manglat^cew
 appears in the Middle Armenian poetry of Yovhannēs Vardapet which again
 refers to the difficulty the Swift has in roosting (Յով. տաղ. 3595):
 Մանկղաթեւին պիտի խղճալ,
 ինքըն չկարէր նըստել ի վայր,
 Բաւ էլ թէ բարձր տեղ լինայր,
 Որ ինք թռչէր յայնկից ի վայր:³

One must feel sorry for the Swift,
 He is not able to sit down;
 He gets to a high place
 And from there he flies down.



Մաքալուկ

1. K^{an}zi očⁱ gnac^s inč^e bazum vayac^e tuealk^e en otkⁿ, ew oč^e i pēts orsoy; orpēs cicřanc^e ew ayloc^e t^čřčⁿoc^e. or anuaneal koč^ein mak^ealukk^e, ork^e yōdoc^e zmanrmał irs inč^e t^čřuc^eeal beren zdarmans iwreanc^e pitoyicⁿ.

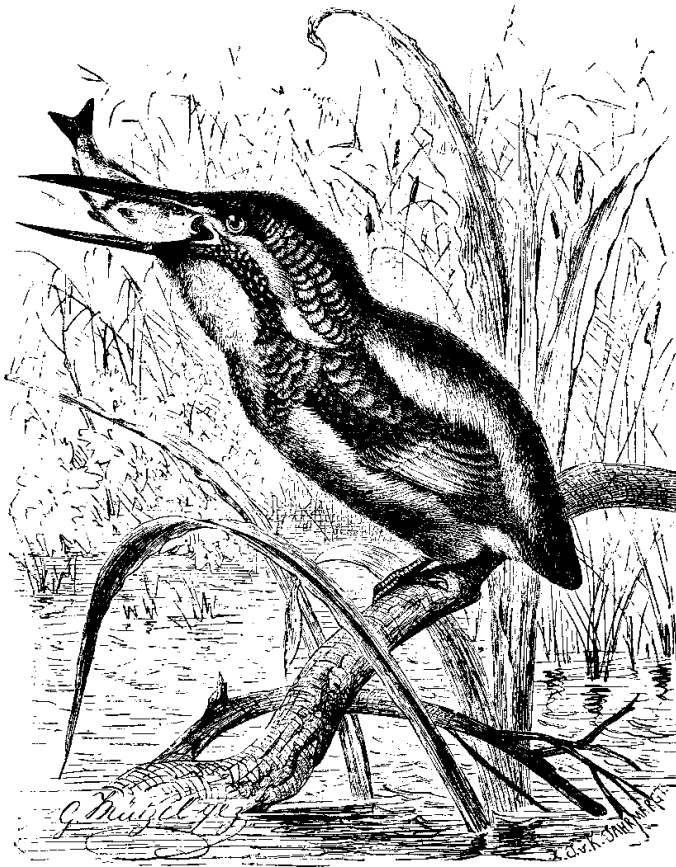
2. MG 169B: 'Ολίγοι δὲ τῶν ὀρνίθων κακόπεδές εἰσιν, οὔτε βαδίζειν οὔτε ἀγρεύειν τοῖς ποσὶν ἐπιτήδειοι. ὥς αἱ τε χελιδόνες εἰσὶ, οὔτε βαδίζειν, οὔτε ἀγρεύειν δυνάμεναι, καὶ αἱ ὀρεπανίδες λεγόμεναι, οἷς ἡ τροφή ἀπὸ τῶν ἐν τῷ ἀέρι ἐμφερομένων ἐπινενόηται. "However, there are a few birds which do not have feet suitable for hunting or walking, such as the Swallows, who are not able to walk nor hunt, and birds by the name of Swifts whose food is obtained by what they can get in the air."

3. Manllatewin piti xłčal,/ Ink^een č^ekarēr næstel i vayr,/ K^{aw} ēl t^čē barjer tel linayr,/ Or ink^e t^čēřč^{ēr} yaynkic^e i vayr.

XVI. Order Coraciiformes, family Alcedinidae Kingfisher, Meropidae Bee-Eaters, Coraciidae Roller, Upupidae Hoopoe.

This is a very diversified group of colorful and distinctive birds. The interrelationship of these four families is not immediately apparent to the casual viewer, and no single clear line unites them all. Significant traits include shape of tail-feathers, and the appearance of their toes.

A. The Kingfisher (Alcedo atthis) is first mentioned in the Hexameron where Gk. ἄλκυών is rendered by the homonym աղկիոն or աղկիովն (ałkion or ałkiovn). It is curious, considering the relative abundance of this bird, and its distinctive appearance and behavior, that there was no indigenous Armenian term for it. It appears four times in the Hexameron, as well as in Middle Armenian verse. In St. Basil, we read (Վեցօր. 1830.169): Աղկիովն դարձեալ թռչուն է, որ առ ծովեզերք բնակէ, եւ անդրէն առ ծովեզերքն դնէ քոյն յաւազոյն վերայ.¹ "Moreover, the Kingfisher is a bird that dwells on the coast, and there it puts its nest near the seacoast on the sand."² Elsewhere, its nesting habits are noted (169): աղկիոն թիւէ զծուս զեւթն օր.³ "The Kingfisher sits on its nest seven days." Further, the Greek fable, that the Kingfisher (halcyon) moves its nest out to sea during the winter, at which time the sea becomes calm, is noted (170): եւ զաւուրսն զայնոսիկ յանուն աղկիոն թռչնոյ անուանեն.⁴ "And they name these days by the name of the bird ałkion (halcyon)". Also (170) եւ այսպէս կոչեն՝ Աղկիոնի տեսակ աւուրք:⁵ "And thus they call these days Ałkion."



Աղկիոն

The term appears as well in Yovhannēs Vardapet (Յով. տաղ. 3595):

Եղկիոնոս քաղուկ մի կայր՝	The Kingfisher was a little duckling,
Ժիրանավիզ կանաչկափայլ,	His colors were apricot and irridescent green,
Դէմ արեւուն՝ վիզըն փայլայր,	His neck shown in the sun,
Որպէս զոսկի ծիրան կու տայր: ⁶	It appeared like a golden apricot.

A second term is somewhat less distinct; Yovhannēs Vardapet (Յով. տաղ. 3595):

Չոր Թակոքին պիտի խղճալ,	One must pity Dry Jacob,
Վիզն է քարակ ու անձն է հինար,	His neck is slender, his body thin,
Ջաւրն ի գետափըն կու կենայր,	All day long he stayed on the river bank,
Ջողջ աւրն ու մէկ ձկան համար: ⁷	All day for the sake of one fish.

It is difficult to identify this bird. The clearest reference is to this bird's position on a river bank, a normal fishing ground for the Kingfisher. However, the physical description would much better fit a Cormorant although the Cormorant favors lakes rather than running water, and would rarely be found at a riverside. The reference to Dry Jacob (č̣or Yakobin) is most obscure, and does not seem to have a Biblical parallel. An alternate reading would be 'the č̣or of Jacob', č̣or being a bird's name. It is to be noted, though, that č̣or exists quite early in Iranian texts, and clearly means there a type of tasty game bird, probably the Pheasant. It is continued into NPer as چور (čūr) which Doerfer (1963-:III Nr. 1145) derives from Turkish. Thus, because of the lack of any semantic relationship, it is unlikely that Per. čūr, čōr could in any way be related.

B. There are two species of Bee-eater in Armenia: the Common Bee-eater (Merops apiaster), which enjoys a wide distribution, and the Blue-cheeked Bee-eater (Merops superciliosus) which appears only in the most eastern section of the Armenian homeland. They are immediately identified by their vivid colors and lengthy bills, and may now often be seen on telephone wires. Though the Bee-eater favors the bee as food, it will also eat other larger insects. The only Armenian term for this bird *Մեղուաբաղ* (meṭuak' aṭ), which means literally 'bee-eater' is not found until the Middle Armenian period. Mxit'ar Goš comments (*Մի. առ. 1854.159*): *Մեղուաբաղ մեղուի ոչ վնասէ որքան ի սան իւրում իցէ. իսկ արտաքոյ գտեալ՝ կլանէ զնա*:⁸ "For as long as the bee would be in its own hive, the Bee-eater does not injure it; but coming outside, he swallows it." Yovhannēs Vardapet tells of the Bee-eater's favorite food (*Յով. առդ. 3595*):

<i>Մեղվընքաղին մեղքն էր յերկար,</i>	The Bee-eater's sin was great,
<i>Թողել զմորեին - որ չէր շահար.</i>	He ignored the locust, which wasn't helpful;
<i>Ձմեղուն քաղէր անխղճաբար.</i>	He gathered the bee mercilessly,
<i>Մեղուն դատէր մեղրի համար:</i> ⁹	And considered the bee for honey.

Aristotle comments on the damage done to bees by the Bee-eater (HA 9.626a 9): 'Αδικοῦσι δ' αὐτὰς (μέλιττας) ...ἔτι δὲ χελιδὼν καὶ μέροψ. "Moreover the Swallow and the Bee-eater is harmful to them (the bee)." A survey of ancient views of the Bee-eater has been published by Dawson 1925.

C. The Roller (Coracias garrulus), beautiful in color, fairly common and with a characteristic rolling display flight for which it was named in English, is unnamed in early Armenian. In Gharibyan, 1968, the Russian сизоворонок (Roller) is glossed as ժեղազու, but elsewhere this same Armenian word is glossed as 'Roak'. It thus appears that formerly and even now the Roller was an unidentified species.

D. The Hoopoe (Upupa epops) is well-known and widely distributed throughout Europe, Asia and Africa. It is best known for its remarkably ostentatious crest which, in display, stands nearly 180 degrees around his head. When flattened, the crest extends extravagantly backwards. The bird's black and white striped wings and lower body also make the bird unmistakable.

The Armenian term յոպոպ (yopop) is quite ancient. It appears three times in the Bible (Lev. 11.19; Deut. 14.18; Zech. 5.9), replacing Gk. ἕρως. Mxit'ar Goš acknowledges that the Hoopoe, like the Stork, is considered to be very considerate of its aged parent (Մխ. առ. 1854.155): Յոպոպ թէպէտ արդարախոհութեամբ զծերացեալ հայր կերակրէ, սակայն բազումք անզոսնէին զնա վասն զազրահոտութեան.¹⁰ "Although the Hoopoe justifiably gives food to its aging father, nonetheless many despise it because of its unpleasant smell." This filial piety is also noted twice in the fables of Vardan (Վրդն. առ. 1899.II.229): Արագիլն եւ ծայեկն եւ ոպոպն զծերացեալ հայրն իւրեանց դարմանեն, սնուցանեն եւ ծառայեն, մինչեւ մանկանայ կամ մեռանի:¹¹ "The Stork, the Jackdaw, and the Hoopoe care for and nourish their aged father, and wait on him until he becomes young again, or dies." The same theme is again developed by Vardan (III. Վրդն. առ. 149): Է թռչուն ինչ, որ կոչի ոպոպ. յորժամ տեսանիցէ զհայր կամ զմայր ծերացեալ կամ աչացն պակասեալ, որդիք նոցա փետեն զթեւս ցնօղաց եւ լիզեն զաչս նոցա եւ ջեռուցանեն զնոսա ընդ թեւօք իւրեանց եւ ծագուցանեն զնոսա եւ մանկանեն:¹²



Знахар

"There is a bird called the Hoopoe; when it sees its father or mother growing old or becoming blind, the brood pluck the feathers of the parents and lick their eyes; and they become young."

The filial piety of the Stork is well-known; that myth, coupled with the Hoopoe, is no doubt coupled in some way with the Phoenix myth. Aelian notes the same view in the Egyptian world (De animalibus 10.16)

Οἱ αὐτοὶ δὲ Αἰγύπτιοι καὶ χηναλώπεκας καὶ ἔποπας τιμῶσιν, ἐπεὶ οἱ μὲν φιλότεκνοι αὐτῶν, οἱ δὲ πρὸς τοὺς γειναμένους εὐσεβεῖς. "The Egyptians honor the Goose and the Hoopoe since the former care for their young and the latter show reverence to their parents." The reference to their unpleasant smell, mentioned by Mxit'ar Goš above, is well-founded in fact. The Hoopoe is also called the 'Dungbird'; in German, it is named the Stinkhahn; in French, the coq puant. These descriptive names come from the Hoopoes' habit of finding their food in dung. Pliny (10.44) substantiates this: upupa...obscena...pastu avis "The Hoopoe is foul in its feeding." Further, since the female does not leave the nest during incubation, the nest collects excrement which adds to the general aroma. The smelly nest is noted by Aelian 3.26: Καὶ ὅπερ τοῦ μὴ προσιέναι τοὺς ἀνθρώπους αὐτῶν τοῖς βρέφεσιν οἷδε ἀντὶ τοῦ πηλοῦ χροῦσι τὰς καλιάς, ἀποπάτημα ἀνθρώπου περιβαλόντες. "And to prevent humans from approaching their young, they annoint the nests not with mud, but cast on the excrement of men."

The crest of the Hoopoe is described by Yovhannēs Vardapet (3ηψ. ιωη. 3595):

Յոպոպիկն էր զարդարեալ,
Ի գլուխն ունէր թագ եւ կառար,
Ինքն յեզր շինին կենայր.
Եւ ի պարիսպ քաղքին ծայն տայր:¹⁸

The Hoopoe was well dressed,
And on his head there is a crown and
crest;
He lived at the edge of the village
And called towards the city wall.

The name of the bird would be onomatopoetically derived from the Hoopoe's cry, a series of long hoo-hoo-hoop. Note parallel forms in Gk. ἑποφ , Lat. upupa, Lett. puppukis, MHG hopfen, Old Sorbian hupak, Turk. hupup, Pers. هوپو (pūpū). A passage from Aristophanes' Birds 227 reflects the sound: ἑποποῖ ποποποποποποποῖ.

Another term, *կոկոլ* (kokol), probably should be mentioned here. I have found no passage in literature supporting its existence, but the lexicographers universally describe it as a tail-less hen, a rather vague description. There is some evidence to think that it is not as defined, for the Persian term *کوکلا* (kōkala) is generally understood to be the Hoopoe (Schapka 1972.230), and the phonetic coincidence is so close that it would be difficult to say that the Armenian bird name is not derived from this source. However, until kokol is found in a meaningful context, no sure decision can be made. For the lore of the Hoopoe, cf. Dawson 1925 bis.

Abraham Polsec^ei (Աբ. պոլ. 224 [1]) mentions a bird, the պիթնուս (pit^enus), which is probably derived from Turk. bedenos (بنوس). This term is usually glossed as a Hoopoe, a definition confirmed by the equivalent offered by Polsec^ei: Turk. ipik which is probably an Armenization of Turk. ibibik 'the Hoopoe'. However, it is a strange Hoopoe, for Polsec^ei discusses a white Hoopoe (an albino mutant?): *սսնն, թէ սպիտակ պիթնուսներն հրեշտակաց նման են*.¹⁴ "They say that white Hoopoes are similar to angels."

1. Alkiovn darjeal t[°]ř[°]un ē, orař covezerb bnakē, ew andrēn ař covezerbn dnē boyn yawagoyñ veray.
2. MG 177A: 'Αλκυών ἐστὶ θαλάττιον ὄρνεον. Αὕτη παρ' αὐτοὺς νοσσεύειν τοὺς αἰγιαλοὺς πέφυκεν. "The Kingfisher (Halcyon) is a seabird; it is accustomed to build its nest on the sand."
3. Alkion t[°]xē zjus zewt[°]n ōr.
4. Ew zawursn zatnosik yanun alkion t[°]ř[°]noy anuanen.
5. Ew ayspēs koč[°]en Alkioni tesak awurk[°].
6. Elkionos baduk mi kayr,/ Ciranaviz kanač[°]kayp[°]ayl,/ Dēm arewun vizēn p[°]aylayr,/ Orpēs zoski ciran ku tayr.
7. Č[°]or Yokobin piti xēlčal,/ Vizn ē barak u anjn ē hinar,/ Zawrn i getap[°]en ku kenayr,/ Zoļǰ awrn u mēk jkan hamar.
8. Meluak[°]aļ melui oč[°] vnasē ork[°]an i tan iwrūm ic[°]ē; isk artak[°]oy gteal klanē zna.
9. Melvėnk[°]alın melk[°]n ēr yerkar,/ T[°]olēl zmorexn - or č[°]ēr šahrar./ Zmeļun k[°]alēr anxlčabar./ Melun datēr melri hamar.
10. Yopop t[°]ēpēt ardaraxohut[°]eamb zcerac[°]eal hayr kerakrē, sakayn bazumk[°] angōsnein zna vasn zazrahotut[°]ean.
11. Aragiln ew čayekñ ew opopñ zcerac[°]eal hayrn iwreanc[°] darmanen, snuc[°]anem ew cařayen, minč[°]ew mankanay kam meřani.
12. Ē t[°]ř[°]un inč[°], or koč[°]i opop; yoržam tesanic[°]ē zhayr kam zmayr cerac[°]eal kam ač[°]ac[°]n pakaseal, ordik[°] noc[°]a p[°]eten zt[°]ews c[°]nōlac[°] ew lizen zač[°]s noc[°]a ew jēřuc[°]anen znosa ənd t[°]ewōk[°] iwreanc[°] ew jaguc[°]anen znosa ew mankanan.

13. Yopopikn ěr dardareal,/ I gluxn uněr t^cag ew katar,/ ink^cn yezr
šinín kenayr/ Ew i paris p k^cak^cin jayn tayr.
14. Asen, t^cē spitak pit^cnusněrn hreštakac^c nman en.

XVII. Order Piciformes, family Picidae: Woodpeckers.

A great number of Woodpeckers are present in Armenia, both those of the genus Picus and Dendrocopos. Those definitely identified in abundance are the Green Woodpecker (Picus viridis), Great Spotted Woodpecker (Dendrocopos major), Syrian Woodpecker (Dendrocopos syriacus), Middle Spotted Woodpecker (Dendrocopos medius), Lesser Spotted Woodpecker (Dendrocopos minor), White-backed Woodpecker (Dendrocopos leucotos), and the Black Woodpecker (Drycopus martius). It is possible that the Lesser Spotted Woodpecker is a relative newcomer to the area.

Curiously, no record of these distinctive birds is available from literature though the lexicographers record փայտփոր (p^haytp^hor), literally 'tree-pecker'.

One member of the family Picidae, but of the sub-family Jynginae, appears to be cited, the Wryneck (Jynx torquilla), a bird related to the Woodpeckers, but passerine in behavior. It turns its neck at odd angles, hence its name. It would be difficult to mistake it for any other bird. The Armenian term, լսեռնիկ (lseṛnik) is derived from lseṛn 'the whirl put into a spindle' plus the diminutive suffix -ik. In a remnant of a quatrain by Yovhannēs Vardapet it is mentioned in a fashion that leaves no doubt about its identify (Յով. տաղ. 2494):

Իսկ լիսեռնիկն իբր խաղազար

The Wryneck is like a madman

Տայ զվիզն ի շուրջ ինքն անդադար.¹

He turns his neck incessantly.



Փայտփոր

1. Isk liseřnikn ibr xelagar / Tay zvizn i řurř ink^cn andadar.

XVIII. Order Passeriformes, family Alaudidae: Larks.

There are about nine species of Lark in Armenia. In appearance the bird is unprepossessing, being dull-looking brownish birds who are best noted for their lovely song while in flight. The species tend to mix together, and if they are in any abundance a wide variety of species can usually be found close to each other. The species seen in Armenia are the Short-toed Lark (Calandrella cinerea), Lesser Short-toed Lark (Calandrella rufescens), Calandra Lark (Melanocorypha calandra), Black Lark (Melanocorypha yeltoniensis), White-winged Lark (Melanocorypha leucoptera), Crested Lark (Galerida cristata), Skylark (Alauda arvensis), Woodlark (Lullula arborea), Shore Lark (Eremophila alpestris).

The one common term for Lark, արտոյտ (artoyt), does not seem to apply to any particular Lark, but is rather a general term for any of the species. Artoyt is not particularly common in literature, but when mentioned, its sweet voice and pleasant disposition are noted. The NHB quotes a number of passages: (Գանձ.): նման արտուտի՝ քաղցրձայն հաւի՝ զարնան զուշակի.¹ " (he is) similar to the Lark, a sweet-voiced bird, the herald of Spring."; (Տաթեւ. ոսկիփ.): Թռչունքն զարտուտն օծին իւրեանց թագաւոր.² "The birds made the Lark their king." Grigor Magistros is quoted praising the Lark (Մազ. քեր.): Ըստ որում ի զոն-հիկս պատմի առակեալ արտուտի զզուշուծիւն.³ "According to which, he narrates in the people's language, making a fable out of the alertness of the Lark." Vardan also notes the desire of the birds to make the Lark their king (Վրդն. առ. 1899.II.33) Ժողովեցան թռչունք եւ ածին զարտուտն իւրեանց թագաւոր. զի չէ զիշակեր, եւ է արթուն եւ սաղմոսասաց կարգեաց:⁴ "The birds gathered together and made the Lark their king

since he was not a ravenous eater, and he was alert and regular in his reciting of the psalms." The term is also used as a proper name in Faustos Byzantium (*Բուզ.* 1889.230): *որոց անուանք են այս Վաչակ, Արսնյա, Մարախ*.⁵ "These are their names: Vac*ak, Artoyt, Marax." Ad-jarian (*HAnB* 1.319) mentions that this usage as a proper name is a hapax.

The etymology is most uncertain. The alternate spelling forms of *artut*, *artiwt*, and *artōt* yield no insights. Djahukian (1967.151) mentions the suggestion of Ghapantsian who posited a derivation from IE **trzdos*, Lat. *turdus*, Russ. *дрозд*, Oic. *prostr* 'Thrush'. This is most difficult. Though initial **tr-* can indeed pass to Arm. *art-* (Arm. *artawsr* 'tear', Gk. *δάρυς*), the suffix *-oyt* exists nowhere else. Patrubany (1908.136) suggested a compound based on Arm. *art* 'field' plus **art*, which he impossibily derives from the same stem as Gk. *αἶδῆ* 'id'.

Another term, *աբեղուկ* (*abełuk*), is supported by the lexicographers, and with a different spelling by Šnorhali. The name means literally 'little monk' (*abeł-uk*), which is an apt folk name for a bird whose crested head and darkish body color easily reminds one of monastic clothing. The *HBB* says that the *abełuk* refers specifically to the Crested Lark (*Alauda* [= *Gelerida*] *cristata*), but lacking terms for the other eight varieties of Lark, it is unlikely that *abełuk* was used so specifically. With the spelling *abełay* the term is used in a *haneluk* ('riddle') of Šnorhali (*Շնորհ.* 1968.35):

<i>Մեկիկ հաւուկ մի կայր փոքրիկ.</i>	There was a certain small bird;
<i>և ի գլուխն ունէր սեւուկ թեպտիկ.</i>	And on his head he had a black feather;
<i>Երթայր նըստէր ինքըն լռոիկ,</i>	He went and sat silently,
<i>Աղօթք անէր խիստ սրպրրիկի: (Աբեղայ)</i> ⁶	He made his prayers very tersely.

Also of note are some late terms for Lark used by Abraham Polsecⁱ. He mentions the *արտոյտ* (*artoyt*) and the *պայղըր դուշի* (*payt̄er t̄uši*). The text is as follows: (Աբ. Պոլ. 200 [ժղ]): (*արտոյտ*) *պայղըր դուշու նման է, եւ գլուխն փոքրիկ մի կալ,*⁷ "The *abełajag* is similar to the *payt̄er t̄uši*; it has a small head with a crown (crest) on it." Arm. *t̄uś* is clearly derived from either Turk. *kuş* (قوش [quš]) 'bird' or Persian (via Chagatai *quś*) قوش (qūś). The Persian term tends to more commonly mean any of the species of Falcons or Harriers while the Turkish word stands for bird in general.

Abraham Polsecⁱ (Աբ. Պոլ. 201 [ժե]) also mentions the *պօղմաքլի* (*pōłmakⁱli*) which is a Turkish word, *boğmaklı*, for any of the Larks.

1. Nman artuti k[°]a[°]l[°]c[°]ra[°]jayn[°]haw[°]i[°] garnan gušaki.
2. T[°]r[°]č[°]unk[°]n zartutn oc[°]in iwreanc[°] t[°]agawor.
3. Est orum i gr[°]ehiks patmi a[°]fakeal artiw[°]ti zgušut[°]iwn.
4. Žolovec[°]an t[°]r[°]č[°]unk[°] ew acin zartutn iwreanc[°] t[°]agawor; zi č[°]ē
gišaker, ew ē art[°]un ew sa[°]lmosasac[°] kargeac[°].
5. Oroc[°] anuank[°] en ays Kač[°]ak, Artoyt, Marax.
6. Mekik hawuk mi kayr p[°]ok[°]rik, / W i gluxn uner sewuk t[°]eprik, /
Ert[°]ayr nēstēr ink[°]en lēfik, / Alōt[°]k[°] afnēr xist sēpērkik. (Abelāy)
7. (artoyt) pay[°]lēr lušu nman ē, ew gluxn p[°]ok[°]rik t[°]ag mi kay.

XIX. Order Passeriformes, family Hirundinidae: Swallows and Martins.

Both the Martins and the Swallows are insect feeders and are rarely found on the ground or any other place where flight cannot be initiated by dropping into space. All five European species of this family are common in Armenia. Great flocks of them can be seen sweeping over fields or open water, particularly in the evening. The species noted are the Sand Martin (Riparia riparia), Crag Martin (Hirundo rufestris), Swallow (Hirundo rustica), Red-rumped Swallow (Hirundo daurica), House Martin (Delichon urbica). The Martins are clearly distinguished from the Swallows by the shape of their tails, which are only partially forked, whereas the Swallows have extravagantly forked tails. Further, the Swallow tends to nest on beams while the Martin suspends his nest under the beam.

The term cicařn is old, appearing in the Bible two times (Isa. 38.44, Jer. 8.7) each time replacing Gk. χελιδών. That cicařn refers directly to the Swallow rather than the Martin is made clear in Mxit'ar Goř who notes their nesting habits (Մի. առ. 1854.139):

ծիծառն արարեալ իւր բնակութիւն ի հծանս տան յաղազս երկիւղի որսողաց¹ "The Swallow makes her nest on the rafters of a house because of fear of hunters." Vergil, in the Georgics (4.307), describes the Martin's nest, which is clearly different: ante garrula quam tignis nidum suspendat hirundo "before the chattering Martin suspends her nest from beams." It is the Swallow who places her nest on the beams, while it is the Martin that suspends it from them.

The Swallow is particularly well-known as an announcer of Spring, a point noted by numerous authors. Agathangelos notes (Ագաթ. 1909.339):

ծիծառն եւ տառարակն...ծանեան զժամանակ զալուստեանն իւրեանց.² "The Swallow and the Turtle Dove made known the time of their arrival." Similarly, Yeghishē (Եղիշ. մատ. 1859.202-203): Բազում ժմերայ հալեցան սառնամանիք եհաս զարուն եւ եկին նորեկ ծիծռունք.³ "Much of Winter's ice melted; Spring arrived and new Swallows came." Eznik notes their departure time in the Autumn (Եզն. 1826.174 = Mariès 485): Եւ ծիծառն յառաջ քան զաշունն ի ջերին տեղիս ի ժմերոց երթալոյ.⁴ "And a Swallow, before Autumn, goes to warm places for the Winter." This regular departure and arrival was well noted in Greece and Rome, noted Horace (Epistles 1.7.13) in a letter to Maecenas: Te, dulcis amice, reviset cum Zephyris, si concedes, et hirundine prima "And he will visit you, dear friend, if you permit, along with the zephyrs and the first Swallow."

The Swallow enjoys the affection of man, and his frequency in inhabited areas is appreciated. Agathangelos (Ագաթ. 1909.339) calls him 'man-loving' (ծիծառն մարդասէր). Georgius Pisidius (Պիս. վեցոր. 1900.1318) notes the myth of its rapidly acquired sight: Ուստի անէ ծիծառն՝ ոչ երեւելով / Ահաջ երեքօրեայ՝ աչս.⁵ "How does the Swallow, with no apparent sight, receive sight on the third day?"⁶ In St. Basil, its flocking is referred to (վեցոր. 1830.163): Եւ բազում այլ ազգք են որ համազունդ երամ շրջին, իբրեւ ծիծռունք եւ կոռնկք եւ ծայք.⁷ "And there are other species of birds which go around together in flocks: the Swallow, Cranes and Gulls"⁸. Sargis Vardapet (Մարգ.) refers to the քանաւոր ծիծռունք (from NHB) 'intelligent Swallows', and Yovhannēs Vardapet (Զով. տաղ. 3595) also comments affectionately.

ծիծեռնիկն ելել ու եկել,	The little Swallow got up and came
Յիւր հայրենի տուն եւ տաճար,	To his native house and temple;
Ի տաճարին վերայ նստէր,	He sat on the temple
Սաղմոս ասէր ինքն անդադար: ⁹	And said the Psalms without stop.

This same pious theme is noted by T'lkuranc'i (Քլկր. 1960.165):

ծիծռունքն եկին եւ քուն դրին,	The Swallows came and made a nest,
Սաղմոս ասցին զտունն ի լրման: ¹⁰	They recited the Psalms a stanza whole."

The etymology is difficult. Petersson (1916:287) offered an intriguing etymology, relating cicaŋ with IE *ǵar- 'call, say', Ossetic zarun 'to sing, Gk. γῆρυς 'speech, voice', Lat. garrio. Solta (1960. 164-5) points out that the re-duplication pattern *ǵi-ǵar-n- is typical of Indo-European but can offer no other example of a re-duplicating noun of Indo-European origin in Armenian. Djahukian (1967.307) notes the noun ճիճիւն 'twittering of Swallows' which is an example of a not uncommonly noticed alternation between ց and ճ in Armenian.

Գետնարտուտիկ (getnartutik), literally 'the Lark of the dirt' is less well-known. It is mentioned in a fragment from Yovhannēs Vardapet (Յով. տաղ. 2494): Գետնարտուտիկ սիրէ զգետին.¹¹ "The getnartutik loves the ground." There is, of course, no Lark that is specifically inclined to living in the earth, and the term more likely refers to the Sand Martin (Riparia riparia) which nests in holes in a cliff. The term is uncommonly cited by lexicographers, but does appear in the lexicon of Step'annos Lehač'i (Ստեփ. լեհ.).

A final term for Swallow, *ծիծառնուկ* (cicařnuk) appears twice in Philo, the only texts in which this word appears. The NHB quotes (from *Փիլ. այլաբ.*) where the term is clearly in apposition to cicařn, the standard term for Swallow: *յուլազաւոր ծայնք ծիծառանց, ծիծառնըկաց*:¹² The musical voice of the Swallows and the cicařnuk. And again (*Փիլ. լիւս. 1822.128*): *Քանզի կեննեիք եւ տատրակք եւ ծիծառնուկք ոչ միայն երգել ընաւորեալ են*.¹³ "But the Thrushes and the Turtle Doves and the cicařnuk^e are not only accustomed to singing..."

Identification appears to be impossible, especially since the original Greek text of Philo's work, from which the Armenian translation was derived, is no longer extant. The suffix -uk of cicařnuk is a diminutive, but there exists in Greek no alternate form of *χελιδών* that is distinctively different in meaning from *χελιδών*. One possibility exists: *χελιδόνιον*, which is a variant of *χελιδών* having some frequency in early Christian texts. It is generally assumed to mean 'a young Swallow.' And though the Armenian might follow this pattern, it is more likely that a separate species is being referred to, a Swallow-like bird, but smaller: perhaps a Swift.

1. Cicařn arareal iwr bnakut^ciwn i hecans tan yałags erkiwli orsolac^c.
2. Cicařn ew tatrakn...canean zžamanak galusteann iwreanc^c.
3. Bazum jmeray halec^can sařnamanik^c ehas garun ew ekin norek ciceřunk^c.
4. Ew cicařan yařař k^can zařunn i řerin telis i jmeroc^c ert^caloy.
5. Usti ařnē cicařn oč^c erewelov / Ač^cac^c erek^cōeay ač^cs.
6. πόθεν χελιδὼν ἐξ ἀομμάτου θέας / τριήμερος πρόεισιν ὀμματουμένη.
7. Ew bazum ayl azgk^c en or hamagund eram řrřin, ibrew ciceřunk^c ew křunkk^c ew čayk^c.
8. MG 172B: Μυρία δὲ ἄλλα τὸν ἀθροισματικὸν ὕρῃται βίον, ὡς περισσευαί, καὶ γέραναι...
9. Ciceřnikn elel u ekel / Yiwr hayreni tun ew tačar / I tačarin veray nstēr / Sałmos asēr ink^cn angadar.
10. Ciceřunk^cn ekin ew bun dērin / Sałmos asc^cin ztunn i lēman.
11. Getnartutik sirē zgetin.
12. Nuagawor jaynk^c cicařanc^c, cicařnekac^c.
13. K^canzi keřnexk^c ew tatrakk^c ew cicařnukk^c oč^c miayn ergel bnaworeal en.

XX. Order Passeriformes, family Motacillidae: Pipits and Wagtails; family Laniidae: Shrikes; family Oriolidae: Orioles.

These three families have no equivalent in Armenian, though they are indeed wide spread throughout Anatolia and the south Caucasus.

The Pipits (genus Anthus) are quite similar in color and size to the Larks, and it is altogether likely that the ancient eyes viewed them as one. Those species commonly sighted in Armenia are the Tree Pipit (Anthus trivialis), the Meadow Pipit (A. pratensis), Tawny Pipit (A. campestris), Water Pipit (A. spinoletta) and Red Throated Pipit (A. Cervinus) which appears only in passage.¹

Surprisingly, the Wagtails (genus Motacilla) are not noted.² The three principal species, (and one sub species) are very common, especially in areas where there is flowing water. In contemporary downtown Yerevan they abound along the shores of the Hrazdan river. They are distinctive in their coloration, and in their comportment, for as they walk their tail wags vertically in a most ostentatious way. This is the exact description of Varro (de lingua latina 5.76): motacilla, quod semper movet caudam "the Wagtail, because it always is moving its tail." The Greek term, κίγκλος , was noted in numerous authors, especially Aristotle (HA 593 b 5) and Aelian (12.9). The species now in Armenia are the Yellow Wagtail (Motacilla flava), Grey Wagtail (M. cinerea), the White Wagtail (M. alba alba) and the Pied Wagtail (M. alba yarrellii).

Shrikes (genus Lanius) also are unnoted. A curious bird with a black eye mask, it preys on insects, small birds and rodents. In the

Bāz nāma-yi Nāsiri (Phillott 1968.72) the Shrike is described as a bird that can be trained for Hawking. Those that can be seen in Armenia are the Red-backed Shrike (Lanius collurio), Woodchat Shrike (L. senator), Lesser Grey Shrike (L. minor), Great Grey Shrike (L. exubitor). Additionally, the Masked Shrike (L. nubicus) is observable in Cilicia.

Only one species of Oriole is known in Armenia, the Golden Oriole (Oriolus oriolus). It is a colorful yellow bird which, according to the modern lexicographers, is called պիռոլ (pirol); Gharibian (1968) glosses it with Russ. иволга 'Oriole', and Malxaseants^c (1944) also notes it as Oriolus galbula (sic).

1. Dal' and Sosnin 1947:137.

2. In modern Armenian it is identified as Խաթատ (xatut) by Aghayan 1976; in Gharibian 1968, it is the equivalent of Russ. трясогузка.

XXI. Order Passeriformes, family Sturnidae: Starlings.

There are two species of Starlings in Armenia: the very abundant Common Starling (Sturnus vulgaris) and the less common Rose-Colored Starling (Sturnus roseus). There are two clear terms for Starling, տարմահաւ (tarmahaw) and սարիկ (sarik). From two passages in St. Basil's Hexameron, it is clear that they are two different birds, rather than two terms for one and the same bird. One passage refers to their flocking (Վեցոր. 1830.163): եւ բազում ալ ազգք են՝ որ համագունդ երամ շրջին, իբրեւ ծիծեռունք եւ կռունկք եւ ճայք եւ հոլմուկք եւ սարիկք եւ տարմահաւք。¹ "And there are many other types which, gathered together, go forth in flocks, such as Swallows, Cranes, Gulls, Bats, the sariks and the tarmahaws."² Tarmahaw (literally 'flocking-bird') is the traditional term for Starling. A gloss of 'Thrush' has been suggested for sarik but this is impossible since the Thrush is a solitary bird and rarely appears in flocks. The confusion developed because of the near homophony of sarik with sarek, which is clearly a Thrush.

Another passage from the Hexameron (Վեցոր. 1830.174) again shows that the sarik and tarmahaw are distinct birds, and, moreover, that they are intimately involved in the destruction of locusts, a well-known aspect of Starling behavior: եւ կամ զհարդ դարձեալ տարմահաւն եւ սարիկն, յորժամ առնուն հրաման զմեզ բժշկելոյ ի հարուածոցն՝ եւ զնոսա սատակել կորուսանել, զան հասանեն յանկարծակի ի վերայ եւ ապականեն։³

"And, moreover, how do the Common Starling and the sarik, when they receive the decree to cure us of the assaults (of the locusts) and to destroy and annihilate (them), come so suddenly from above to catch

and consume them." The Greek original⁴ provides only *σελευκίς*, which is clearly known as the Rose-Colored Starling, rather than the Common Starling (*ψῆρες*). Though the Common Starling is a diligent eater of locusts, it is the Rose-Colored Starling that is best known for destroying locust hoards. Canon Tristan (*Ibis* 1882:410-414) describes this behavior: "In 1811, I came across marvelous flights of this bird in Northern Syria...near the ancient Larissa, in countless myriads, all traveling westward... The Locusts were there, and on one occasion we rode over some acres alive with young locusts, which absolutely carpeted the whole surface. One of these flocks suddenly alighted, like a vast fan dropping on the earth and dappled it with black and pink. Soon they rose again. We returned and not a trace of locusts could we find."

Pliny (*Natural History* 10.39) also describes the assault of Starlings on locusts: Seleucides aves vocantur quarum adventum ab Iove precibus inpetrant Cadmi montis incolae fruges eorum locustis vastantibus. "When the locusts lay waste their crops, the inhabitants of Mt. Cadmus beseech Jupiter with prayers for the arrival of a bird called the Rose-Colored Starling." There is little doubt that this is the same bird described by Aelian (*De natura animalium* 17.19): ὅταν αὐτῶν τῇ γῇ νέφη παρνόπων ἐπιφοιτήσαντα εἴτα λυπήσῃ τοὺς καρπούς, οἷδε εὐχὰς τινὰς, εὕχονται, καὶ ἱερουργίας καταθόουσιν ὁρνέθων κατακλητικὰς οἱ δὲ ὑπακούουσι, καὶ ἔρχονται σιόλῳ κοινῶ, καὶ τοὺς πάρνοπας ἀφανίζουσιν. "When a cloud of locusts invades the country and damages the crops, these people pray certain prayers, and offer sacrifices which will charm the birds. And the birds hear and come in a united body and destroy the locusts."

From an undated commentary on the Psalms (*Ρρϋ. ρύζβη.*) quoted in the

NHB and attributed to St. Basil we again read of the helpfulness of the Starling: Հասարմահաւն թռչունն ի բարեգործութիւն մարդկան զոչ ստացողն բռնորոպցուն նսարեցաւ.⁵ "The Possessor of All created the bird tarmahaw to be a beneficent thing for men." It seems to be clear that the tarmahaw and the sarik are Starlings. Tarmahaw is the more common word, and continues to mean Common Starling in modern Armenian. Sarik must then be the Rose-Colored Starling, the only remaining species of the genus Sturnus that exists in the proper area.

The etymology of sarik has some complications, and is intimately connected with the etymology of sarek 'Thrush'. Indo-European *ker- passed to Iranian sār, sāri, Skt. śārika- 'Starling'. In the west, IE *ker- developed as Gk. κόραξ 'Raven', Lat. cornix 'Crow,' etc. It seems clear that Arm. sarik, with the diminutive suffix -ik, developed from Ir. sār-, and became known in Armenian as the Rose-Colored Starling. It further seems that IE *ker- passed to Armenian sar- which became sarek 'Thrush', specifically 'Blackbird (Turdus merula)'. Hence, Armenian sarek 'Blackbird' and Arm. sarik are ultimately of the same Indo-European origin (IE *ker-), but with two different meanings; sarek comes to Armenian directly from Indo-European; sarik comes via Iranian.

Three terms remain, both uncommon in literature. սարդ (sard), literally 'spider' is supported in the lexicographers as a term for tarmahaw. սարեակ (sareak) is again a late term, generally glossed as 'Starling', but sometimes clearly used for Blackbird, probably by confusion with sarek. Abraham Polsec⁶ mentions səṭərčək, a borrowing from

Turkish siğircık 'Starling'. He describes its coloration quite accurately as (Սթ. Կոլ. 202): Ալաճալ, սեւ եւ սպիտակ խառն.⁶ "dappled, white and black mixed together."

1. Ew bazum ayl azgk^c en or hamagund eram šrjin, ibrew cicef^cunk^c ew k^cf^cunkk^c ew čayk^c ew holamukk^c ew sarikk^c ew tarmahawk^c.
2. MG 172B: Μυρία δὲ ἄλλα τὸν ἀθροισματικὸν ἥρηται βίον, ὡς περιστεραὶ, καὶ γέρανοι, καὶ ψῆρες, καὶ κολοιοί.
3. Ew kam ziard darjeal tarmahawn ew sarikn, yoržam aīnun hraman zmez bžškeloy i haruacoc^cn ew znosa satak^cel korusanel, gan hasanen yankar-caki i veray ew apakanen.
4. MG 181D: Πῶς ἡ σελευκὺς ἐφέπεται ἱάμα τῆς πληγῆς, ἀπέραντον ἔχουσα τοῦ ἐσθλεῖν τὴν δύναμιν, τοῦ φιλανθρώπου θεοῦ ἀκόρεστον αὐτῆς τὴν φύσιν ἐπ' εὐεργεσίᾳ τῶν ἀνθρώπων κατασκευάσαντος.
5. Ztarmahawn t^cīč^cunn i baregorcut^ciwn mardkan gol stac^cōlⁿ bolorecun hnarec^caw.
6. Alačay, sew ew spitak xaīn.

XXII. Order Passeriformes, family Corvidae: Crows and their allies.

There are eight species of this family in Armenia. The Corvidae tend to be highly gregarious; this coupled with their ostentatiously ravenous behavior in public makes them quite well-known to man. They are a highly observable group of birds. Those that are found are the Jay (Garrulus glandorius), Magpie (Pica pica), Chough (Pyrrhocorax pyrrhocorax), Alpine Chough (Pyrrhocorax graculus), Jackdaw (Corvus monedula), Rook (Corvus frugilegus), Hooded Crow (Corvus corone cornix) and Raven (Corvus corax). All except the two Choughs appear to have ancient Armenian names, a fact not surprising since they are the least distinctive of this group, and are common only in high mountains. In Modern Armenian they are called šikotn agra (red-footed Crow) after the reddish orange color of their feet. The Alpine Chough is distinguished from the Common Chough by its yellow (rather than red) beak.

Անծեղ (anceł) generally stands for Jay though there is some evidence that the same term was used for Magpie. This corresponds to a similar confusion in Greek where κλσσα 'Jay' stands as well for Magpie. However, the gloss offered in the NHB is quite specific in its identification¹ and cites it as a species different from the kač'ałak 'Magpie'. A passage from St. Ephrem (Եփր. Խր. 1836.4.224) gives specific emphasis to its interest in carrion: Ձոր օրինակ անծեղը յորժամ յագեալ լիցին ի զիշոյ եւ ծանրացեալը որովայնիւ, յայնժամ երագուծին թեւոցն նոցա տկարանայ՝ ոչ եւնեւով զթեթեւութիւն որովայնի, այնիսիքն ոչ կարեն թռչել, դիւրաւ ըմբոնին յորսողացն.² "For example: when the Jays have their fill from corpses and have grown heavy in the belly, they then lose their swiftness of wing, and by not having a light belly they are

thus not able to fly, and let themselves be taken easily by hunters." Though this passage might imply that the anceł is being taken for a Vulture, this cannot be so since Vultures are not used for food under ordinary situations, and would not thus be taken by hunters. However, there is some cause to believe that the bird being described here is a Magpie rather than a Jay since the Jay is not an energetic eater of carrion. However, Mxit^{ar} Goš mentions the anceł with a description that would clearly point more to the Jay than the Magpie (*Մխ. առ.* 1854.132): *Սովորաբար անծեղ յանտառս միշտ աղաղակէ, մանաւանդ ի տեսանել զոք ի կենդանեաց.*³ "The Jay commonly chatters noisily in the forest, usually away from the sight of any living person." Mxit^{ar} Goš correctly observes that the Jay is indeed more remote than the Magpie; further, the Jay is notably more talkative than the Magpie. Yovhannēs Vardapet mentions anceł in a quatrain (*Զով. տաղ.* 3595):

<i>Անձղան ազին էր խիստ յերկար,</i>	The tail of the Magpie was very long,
<i>հնքըն թռչէր ի ծարէ-ծար,</i>	He flew from tree to tree,
<i>Երբ որ բարի խապար լըսեր,</i>	When he heard good news,
<i>Նայ զայր յերդիբըն կարկըջայր:</i> ⁴	He came to announce it on the roof.

Spelling variants are few; anjeł is noted in Yovhannēs Vardapet as well as in various other dialects. Muş also has hənjeł by the side of anjeł. Zeitun has anjiwł, and Xarberd attests to k^{ar}ak^{ar}anjeł. No etymology has been suggested that is worth mentioning.

It is clear that *կաղաղակ* (kač^{ar}ałak) stands for Magpie. It is a later term, being derived from Per. *كجالة* (kaǰala) 'Magpie'. A passage from Yovhannēs Vardapet describes no other bird than the Magpie (*Զով. տաղ.* 2478):

Կըչ եղական որ կարկըշայր,	When the Magpie chattered,
ի վեր վազեր հպարտանայր.	It went around arrogantly;
Թէ իմ փետուրս սեւ ու սպիտակ,	Saying "My feathers are black and white,
Ազիս քան զայլ հաւ ու երկայն: ⁵	My tail is longer than any other bird."

The term appears uneventfully in a fifteenth century text (*Առաք. լծ. Սահմ. 1797.161*): *եւ որպէս երանգաց անուանք, կարմիր, դեղին, եւ այլն: իսկ ի ծայնէն, որպէս ասել ծնծղուկ, կեչեղակ ազոաւ, եւ այլն:*⁶

"And thus for colors they say *karmir* (red), *deřin* (yellow), etc. And similarly, for voice, they say *čnčřuk* (Sparrow), *keč'eřak*, *agřaw* (Crow)." The stem *kač'e-*, rather than *keč'e-*, appears in a verbal form from a seventeenth century text (*Էփիմ. 1796.172*): *Ազոաւք եթէ կաշաղիցեն յառաւոռուց է նշանակ լաւ եւ պարզ եղանակի:*⁷ "If the Crows should chatter in the morning, it is a sign of clear weather."⁸ Aelian 7.7 also concurs: *κορώνη δὲ ἐπὶ δείπνου ὑποφθεγγομένη ἡσυχῇ, ἐς τὴν ὕστεράαν ἐβό-
λαν παρακαλεῖ. "If a Crow caws softly at supper time, it is inviting us to expect fair weather next day."*

Based on this verb *kač'eřel*, the folk etymology of *kanc'e* 'cry' and *ařařak* 'cry of a bird' arose, but may be dismissed in light of NPer. *kařala*, Kurdish *kařele*, both making clear that Arm. *kač'eřak* is an Iranian loan word. The chatter of the Magpie, and its ability to copy a wide variety of sounds, caused Ovid (*Metamorphosis* 5.299) to mention the *imitantes omnia pices*: "The Magpies, imitating everything." Martial (7.87.6) calls it *salutatrix* 'saluting'.

The *ճայեակ* (*čayepak*), with spelling variants *ճայեկ* and *ճայակ* (*čayek* and *čayak*) doesn't appear in literature until middle Armenian

times where it is known as the Jackdaw (Corvus monedula); it is continued into New Armenian with the same value. The Jackdaw is a sociable bird, common in areas of human habitation. Strictly speaking, the bird is not black, but rather an extremely dark brown with dark buff accent on the body. It walks with a bobbing movement of the head and could be considered quite a dandy. In literature, though, it is generally regarded as black. Note Mxit'ar Goš (Մի. առ. 1854.135):

ճայեկ առ սագ աղերսէր, եթէ զիշերաղէմ զոլով ես՝ ի քնաւից պարսաւիմ, եւ դու այդքան սպիտակ եւ պայծառ լինելով. աղաչեմ զի ուսուցես ինձ նման քեզ սպիտականալ:⁹

"The Jackdaw implored the Goose, saying that since I am dark, I am blamed for everything. You are so white and bright; I ask you if you would teach me to be white like you." Other folk elements surrounding the bird are mentioned in two fables of Vardan who first mentions his dandified appearance: (Վրդ. առ. 1894.II.35-36): Ժողովեցան արայմազդ թռչունքն եւ լուացւեցան յեզեր ծովուն, զի դիցեն զգեղեցիկն իւրեանց թագաւոր, եւ ճայեկն սեւայգոյն է. կաղեաց զպայծառ փետուրն, որ թափեցաւ ի լուանալն, եւ յինքն շարեաց եւ պայծառ երեւցաւ. եւ զան տեսեալ արամազդքն աւծին զնայ թագաւոր:¹⁰

"The ruling birds gathered together on the seashore to wash themselves in order to make the most beautiful bird their king. But the Jackdaw was black in color; he hid the bright feathers (of the others) which fell down during washing. He arranged them on himself and appeared bright. The ruling birds having seen him, made him king." Another passage comments on his pietas (Վրդ. առ. 1894.II.229):

Արագիլն եւ ճայեկն եւ ոպոպն զծերացեալ հայրն իւրեանց դարմանեն սնուցանեն եւ ծառայեն, մինչեւ մանկանայ կամ մեռանի.¹¹

"The Stork, Jackdaw and Hoopoe

care for and nourish their aged father, and wait on him until he becomes young again, or dies."

There seems to be no parallel in other folk lores that is the equivalent of this fable of Vardan which describes the Jackdaw washing his plumes to appear more sparkling. However, Thompson (1936.157) does mention the Jackdaw's habit of borrowing other birds' plumes to make itself appear more beautiful. Thompson cites Babrius 72; Lucian Pseudologista 5 and Apologia 4 where we read *κολοιδὸς ἀλλοτρίοις πτεροῖς ἀγάλλεται*. "The Jackdaw was dandified by feathers belonging to others." Yovhannēs Vardapet mentions the Jackdaw in less vivid terms (*Յով. տաղ. 3595*):

<i>ճայեկն ի յաւթըն վերանայր,</i>	A Jackdaw was soaring in the air,
<i>Բոլոր երկնաւորն զան ի պար,</i>	All the sky folk came to dance,
<i>Երթան քաղան մարգեր ի վար,</i>	They came to peck in a meadow,
<i>Տանին զիրենց սէրն ի կտտար:¹²</i>	They pledged their love completely.

Another passage, cited in the NHB, by Mixayēl Asori (*Միլ. աս.*) also notes their feeding habits: *Թռչունք՝ զոր ծայեկ կոչեն, ուտէին զանդաստանս նորա:¹³* "Birds they call Jackdaws were eating in his cultivated field."

The word čayek clearly is derived from the simplex čay; this term is usually known as a 'Gull' but also is taken, in later literature, as a 'Jay'. Similarly, the fable of Vardan describing the filial piety of the Jackdaw is also retold with čay, instead of čayek, as the subject. Cf. čay.

Another term cited by the lexicographers for Jackdaw is *եղջերուկ* (*eḷjeruk*). K'aḷuni (1892) says it is the colloquial equivalent of the *čayeak*. The term is derived from *eḷjiwr*, *eḷjer-* 'crest'.

The term *որի* (*ori*) is difficult. It does not seem to appear outside of the Classical Period, and there I know of its occurrence only in texts that are translated from a Greek original. In these instances it replaces either Gk. *κορώνη* 'Crow' or *κόραξ* 'Raven'. The Greek *Hexameron* uses *κορώνη* four times. In three instances (176 B *bis*, 184 B) *κορώνη* is translated by Arm. *ori*; in the fourth instance (180A) *κορώνη* is rendered as *agraw*, which is, of course, a logical choice. Similarly, the Bible is unhelpful. Arm. *ori* appears once (*Lev.* 14.14), where it translates Gk. *κόραξ* 'Raven'. But Gk. *κόραξ* appears in ten other instances and is translated there as *agraw*. Hence, Greek sources provide no substantial lexical help. The meaning of *ori* in Modern Armenian is also vague; the term is glossed both as 'Crow' and as 'Rook'. In any instance, the Rook is not particularly common in Anatolia for it appears only in the winter, as it does also in Greece.

The best evidence for 'Rook' is provided in the context of a passage from the *Hexameron* (*Վեցոր.* 1830.167): *Երթան առ ի պատիւ նոցա առ նոքօր եւ որիք. եւ ինձ այսպէս թուի, թէ իբրեւ ի թիկունս ինչ օգնականութեան երթայցեն ընդ նոսա ի մարտ պատերազմի:*¹⁴ "And the Rooks came over to honor them (*čayk*), and it seems to me that they came as assistants following them in a battle of war." The Greek text here is particularly important since *ori* doesn't translate a simple Greek *κορώνη*, but rather a particular *κορώνη* : *αἱ παρ' ἡμῖν κορώναι* that is "the Crows around here."

Thompson (1936.169-170) notes this Greek passage in particular, and interprets the instance as a reference to Rooks. The whole passage reads as follows (MG 176 B): Δορυφοροῦσι δὲ αὐτοὺς αἱ παρ' ὑμῖν κορώναι, καὶ παραπέμπουσιν, ἔμοι δοκεῖν, καὶ συμμαχ(αν τινὰ παρεχόμεναι πρὸς ὄρνιθας πολεμ(ος. "The Crows around here serve (the Storks) as body guards, and escort them, it seems to me as an auxiliary force against hostile birds." Elsewhere in the Hexameron, there are no other pertinent references to ori that shed any insights into the meaning of ori. Further, the Biblical references are not striking. The passage from Lev. 14.14 was noted above. Ori appears one place else, I Sam. 26.20, where it erroneously replaces Gk. νυκτικόραξ 'Long-eared Owl'. However, the second member of the compound, -κόραξ 'Raven' presented itself to the Armenian translator as a word that represented a species of corvidae, and ori, rather than agraw or korangsa, was mindlessly substituted.

Thus, the identity of ori is vague. It appears not to be a Crow, and probably not a Raven; lexical tradition has offered 'Rook', and this might be accurate.

Կատաբ (katab) is a Middle Armenian term glossed by the lexicographers only as some type of bird. The Al-qāmūs al-muḥit mashūr ba auqiyānūs-i basīt (1874.2.818) says that it is like a Crow. A passage from Mxit^{ar} Goš gives some further information (Մի. առ. 144): Զկնաբաղ ի մեծի պատի ուտէր ձուկն, եւ կատաբ իբր խոտածարակ՝ բանբասէր զնա.¹⁵ "A Heron was eating fish in the middle of the great fast when an herb-eating Rook berated him." Adjarian relates katab, probably phonetically realized

as [gadap], with Arabic ḡudāf which is known specifically as Rook, an herb-eating Crow-like bird. A distinctive sub-species, Corvus frugilegus frugilegus exists in Armenia. H. Wedgwood (1854.107-8) details problems among the Romans on the interidentification of Rook and Raven.

The most common term for 'Crow' in the broadest sense is uqnwi (agraw), which actually is used for any bird that is black in color. The word 'Crow, Corvus corone' is a difficult term since there are two principal and visibly distinct sub-species, the Carrion Crow (Corvus corone corone) and the Hooded Crow (Corvus corone cornix). The former is entirely black, the latter has a grey body but black wings, tail and head. Both are otherwise similar in size, appearance and behavior. The Carrion Crow and the Hooded Crow have complimentary distribution; the former ranges in the Iberian Peninsula, France and southern England, the latter ranges elsewhere. It is impossible to say what the distribution was in ancient times, and for the purposes of this discussion the term Crow (Corvus corone) will be used instead of a sub-specific reference.

The term agraw thus applies primarily to the Crow, though there are subtle inferences that this term could apply as well to the Raven (Corvus corax) or the Rook (Corvus frugilegus). There is no evidence that agraw was ever used to refer to the Blackbird (Turdus merula), a member of the Thrush family with a decidedly more jovial personality. It should also be noted that the Greeks blurred the Crow and the Raven, in spite of their differences in size and behavior. Both were considered capable of predicting the weather, both were involved in augury, both were considered capable of making human sounds, and both had an aura of myster-

iousness about them. It is clear that the Armenians did not have a different name for the Raven and the Crow. Agřaw appears thirteen times in the Bible, replacing both Greek κόραξ 'Raven' and κορώνη 'Crow'. The κορώνη of St. Basil's Hexameron (MG 180A) is translated in the Armenian recension (Վեցոր. 1830.171) by agřaw just as Gk. κόραξ of Pseudo-Athanasius's Letter to Antiochenes (Casey 1947.53) is also replaced by agřaw (Casey 1947.20). Similarly, in Nemesis of Emesa, Gk. κόραξ (MG 40.512A) is replaced by Arm. agřaw. It is thus entirely clear that there was no consistent distinction between Corvus corax (Raven) and Corvus corone (Crow) in Classical Armenian.

The Raven is a mysterious bird. It avoids populated areas, and never gregariously flocks. It is not surprising then that when it was used in augury it was considered to have sinister overtones. Xorenac^ci (Խոր. 1913.207) refers to it as guřakumn agřawun 'divining Crow'; Philo the Hebrew, in his Paralipomena (Փիլ. լիւ. 1826.39) made clear these overtones as well: *հսկ արդ ոչ յայտնի հաւատ է այն, որ ի ձեռն նշանակաց ազոաւու եւ աղաւնոյ գեկուցանել չարութիւն եւ առաքինութիւն*.¹⁶ "But is there not clear evidence that perversity and virtue are announced through a sign of the agřaw and the Dove?" Pliny (Natural History 10.15) also acknowledged this skill and attributed further intellectual powers: Corvi in auspiciis soli videntur intellectem habere significationum suarum "Crows alone seem to have an understanding of their own significance in augury." Elsewhere it is stated that the agřaw can predict bad weather; Širakac^ci (Մնան. գիտ. 1896.8): *Մանաւանդ ազոաւը յորժամ թռչին եւ միմեանց ձայնս առնեն, անձրեւս եւ շանթս եւ կարկուտս նշանակեն*:¹⁷ "Moreover, when the agřaws make sounds to one

another, they indicate rain, lightning, and hail." This characteristic was also noted by the Greeks (Aelian 7.7): κῶραξ δὲ ἐπιτρόχως φθεγγόμενος καὶ κρούων τὰς πτέρυγας καὶ κροτῶν αὐτάς, ὅτι χειμῶν ἔσται κατέγνων πρῶτος. "When a Raven crakes loudly, pecking and shaking his wings, he is the first to note that there will be a storm."

Mxit'ar Goš twice noted the piety of the bird (*Մի. առ.* 1854:129): Պատարագ զենման մատուցանել ազնաւ կամեցաւ, եւ զբազումս իրաւիրեաց. եւ եկին յօժարեալք.¹⁸ "An agraw desired to offer a sacrificial offering, and invited many people; and they were inclined to come. Also Fable 131: Մեռաւ որդի ազնաւու՝ եւ սգաց յոյժ. եկին եւ բազումք յողբ նորա. եւ նա ծաշ մեծ յօրինեաց սգաւորացն:¹⁹ "A son of an agraw died, and he was in deep mourning; and many came to him lamenting. He decreed a great feast for the mourners". That the agraw is black is noted in a commentary on Porp'iwr (from *Մնջ. Պորփ.* according to the NHB): Որ ինչ ազնաւ, նա եւ սեւաւ. այլ ոչ որ ինչ սեւաւ՝ նա ազնաւ:²⁰ "That which is an agraw is black, but not that which is black is an agraw." A fable of Ołompian (*Ող. առ.* 1854.9) also discusses this blackness: Ազնաւ զիւր բնութիւնն պարսաւոր՝ թէ արջնայեղց է թելօք, եւ փորոյն սպիտակութեանն երանի տայր:²¹ "An agraw was finding fault with the way he was, that his wings were entirely black; he considered the Swan happy because of its whiteness." That this reference is only to the blackness of the agraw's wing, and not to his body as a whole, is some evidence for suggesting that Ołompian is perhaps referring to a Hooded Crow (Corvus corone cornix).

The agraw is able to imitate the human voice, a skill noted in Philo (*Փիլ. լիւս.* 1822.I.128): Ասեն թէ մակեդոնացւոց թագաւորսն, եւ մանաւանդ առ լագիտսն յեզիպտոսի ազնաւք այսպէս նմանեցուցանեն մարդկան ձայնի:²² "They say that the Macedonian kings, especially the Lagides

of Egypt, had Crows which imitated the human voice." Pliny (Natural History 10.16) makes the same observation: Is (corvus) mature sermoni adsuefactus, omnibus matutinis evolans in rostra in forum versus Tiberium, dein Germanicum...nominatim...salutabat "The (Raven) opportunely became accustomed to speaking and every morning flew to the platform in the Forum and saluted Tiberius and Germanicus by name." Ołompien notes its catholic eating habits (*Ող. առ.* 1854:14): *ազոաւ պանիր ունէր ի բերանն եւ նստէր ի բարձրաւանդակ տեղւոյ*:²³ "An agraw had cheese in his mouth and was sitting in a high place." A passage from Yeznik (*Եզն.* 1826.174 = Mariès 485) seems to imply that the agraw migrates. Yeznik first discusses the natural instincts that govern animals, and then adds: *Եւ ազոաւուց՝ ի ծմակաց կաղազոյն ի ջերին տեղիս գնալոյ*.²⁴ "And the agraw, leaving behind the cool regions, goes quickly to the warm places." It is not clear exactly what activity is being referred to here, whether it is a reference to migration, or, with the approach of winter, it merely is signifying that the agraw is coming down from higher places to warmer lower places. However, earlier in this section, there was a reference to the migration of the Swallow and the Crane; the same idea might be continued here. Since neither the Raven nor the Crow migrate, this passage could then refer to the Rook, which is migratory in Anatolia.

Yovhannēs Vardapet records two legends about the Crow. The first (*Յով. տաղ.* 3595) associates the agraw with Noah:

Ազոաւն ի նոյն տապանն կար,

An agraw was on Noah's Ark;

Երբ ջրհեղեղն կու ծփար՝

While the deluge was billowing,

ի դուրս ելաւ խապրի համար,

He went outside to get the news,

*ի յետ չդարձաւ. անէծք էառ:*²⁵

He didn't come back, and was cursed.

Another reference speaks of a different type of agraw (Յով. սաղ. 2481):

Ազոաւ մի կայր կարմիր կապուտ,	There is an <u>agraw</u> that is red and blue,
Բուներն վերայ ծառեր ու տունկ,	He makes his nest in trees and plants,
Ինքն ոչ ուտվի անշահ օգուտ,	He is useless and cannot be eaten,
Շատ լէշ ուտէ չէ իստակուկ: ²⁶	He eats considerable carrion and is impure.

It would appear that Yovhannēs Vardapet is referring specifically to the Raven, a bird that regularly feeds on carrion. Yovhannēs seems to clearly state that this agraw is a different species than the regular agraw, and thus gives evidence that agraw is used, at least in the Middle Armenian period, for the Hooded Crow. Certainly, the reference to the red and blue coloration implies the iridescence of the Raven.

Ultimately, we have no clear data that tells us whether or not agraw referred to the Hooded Crow alone, or the Raven, or both. Passages translated from Greek authors into Armenian substitute agraw indiscriminately for either *κορώνη* 'Hooded Crow' or *κόραξ* 'Raven'. Original Armenian literature rarely affords enough context to make clear which of the two species is being referred to. It is only in Yovhannēs Vardapet that we have a sure identification. It would thus appear that in the Classical period there was no distinction made between the Raven and the Hooded Crow; both were called agraw. This assumption receives some support for (Pseudo-)Xorenac'i who mentions, in his Geography, the term *կորանգսա* (*korangsa*) which must refer to Gk. *κόραξ* 'Raven'; note խոր. աշխ. 1881.44 (Asia): Եւ ի Թագաւորանիստ նոցա լինի կորանգսա եւ պապկաս եւ ակաղաղ փետրամուրս:²⁷ "And in their capital was a Raven

and a white Parrot and a bearded Rooster." The appearance of the -n- is unusual, but perhaps a legitimate medieval Greek variant. The use of korangsa instead of agraw shows the firm resolve of the author to express a bird name precisely for Raven.

The etymology of agraw is unknown, and can in no way be connected to Gk. κόραξ , Lat. cornix.

Another possible term for the Raven is the գայլագռաւ (gaylagraw), literally 'wolf crow'. Though the descriptions of its ravenous appetite might more apply to a Vulture, there is no Vulture that is shiny black. The so-called Black Vulture (Aegyptius monachus) is actually not black, but rather a dull dark brown. Further, the Black Vulture is quite uncommon, and its sheer size would prevent it from sitting on a grape vine (cf. Vardan below). The description thus tends to call up a Raven. Yovhannēs Vardapet mentioned the bird in three quatrains. (Յով. տաղ. 2481):

Գայլագռաւն սեւ է եւ մուրթ,	The <u>Gaylagraw</u> is black and gloomy;
Որ ծորու մէջ տեսնայ լէշ ուղտ,	In whatever valley he sees a camel's corpse
Նա իջանէ ուտէ անկուշտ	He descends and eats with boundless appetite,
Եւ պարծենայ զէտ յագար փուշտ: ²⁸	He puffs up like a dandified catamite.
(Յով. տաղ. 1884):	

Գայլագռաւն էր խիստ խիկար,	The <u>gaylagraw</u> was very wise,
Զգէշն տեսնար ուրախանայր.	And delighted when he saw a corpse;
Զլըծվարներուն հացըն տանէր,	He took food from the harnessed;
Լըծվարքն անօթի ի վայր մնար: ²⁹	Down there the yoke was left hungry.

(Յով. տաղ. 3595):

Գայլագռաւն բերան էր գայլ,	The <u>gaylagraw</u> had a mouth like a wolf,
Ջեղ սատանայ սեւ կու փայլայր.	He shone black like Satan;
Խիստ զիշակեր ու խիստ յայար	Though very ravenous and very deceitful,
Խայ կու կանչէր երբ քաղցենար: ³⁰	He did cry out when he was hungry.

The comment that the bird cries out when hungry also removes the possibility of Black Vulture since that species is usually mute. An additional passage from Vardan (Վրդ. տո. 1894.II.29) also tends to remove the possibility of Vulture since it would not roost as the gaylagraw does; Գայլագռաւն քաղցեալ մերժ ի մահ եւ զնաց զողացաւ սակաւ մի պանիր ի հողայգործի միոյ. եւ առեալ գայ նստի ի վերայ բարձրագոյն վիմի միոյ, զի կերիցէ զնայ:³¹ "A gaylagraw was famished to the point of death, and went to steal a little of cheese from a peasant. And taking it, he went to sit on a high stone to eat it."

Two terms remain, neither of which can be defined with any candor. The կատակ (katak) is glossed in the NHB as kēsēk, by which we may assume Pers. كسك (kasak) which is a term for some species of Jay. Y. Tiwzian (1826) glosses it as ancei 'Jay' or 'Magpie'. Rubinčik (1970) glosses it as 'uncommon Magpie'. That the katak is a bird is made clear from (Pseudo-) Xorenac'i Geography (Խոր. աշխ. 1865.610) where he writes: Ուտի առանձնակ՝ յորում պարտու քաղաք: լինի ի նմա ձիթենի, վարընկենի, եւ ի հաւուց՝ կատակ:³² "In isolated Uti³³ is the city of Partu. There is in it the olive tree, the cucumber tree, and among birds the katak." It would appear that there is an attempt here to

describe exotica, and this is then, no doubt, a reference to an unusual form of Jay, a species not appearing in Anatolia. Though no firm bird can be cited, there is in Iran, as well as the northwestern section comprising Persian and Soviet Azerbaijan, Pleske's Ground Jay (Podoces pleskei) which does not appear in Anatolia, and thus would be outside the experience of the author of the Ašxarhac'oyc'. There is, of course, no way to be sure of this possibility. Other lexicographers have suggested the Green Woodpecker (Picus viridis), but this seems most remote.

A final term, արջնագռաւ (arj'nagrāw), literally 'black-agraw', probably does not apply to any particular species, but was used loosely for any of the family corvidae that were black in color. However, Malxaseanc^c (HBB) says that it is the cayeak 'Jackdaw'. The word is uncommon in literature, appearing apparently no earlier than the Middle Armenian period. Mxit'ar Goš records the following in a fable (Մի. առ. 1854.134): հրաւիրի ի հարսանիս արջնագռաւ ի յանգեղէ. եւ նա հրաժարեմք թէ կրօնաւոր եմ եւ սգաւոր:³⁴ "An arj'nagrāw was invited to a wedding by a Vulture, but refused saying 'I am a monk, and am in mourning'."

The adjective arj'n is decidedly uncommon in Classical literature, and its appearance is limited to compounds. Adjarian suggests that it is of Caucasian origin,³⁵ related to Chechen ärži, Ingush arji 'black', Georgian arj-akela 'type of mildew.'

1. It is glossed as "A bird similar to the Cuckoo or the Magpie, the size of a Dove, white-feathered mixed with black, with a long tail."
2. Zor ōrinak ancelk^c yoržam yageal lic^cin i gišoy ew canrac^cealk^c orovayniw, yayžam eragut^ciwn t^cewoc^cn noc^ca tkaranay oč^c unelov zt^cet^cewut^ciwn orovayni, aynpisik^cn oč^c karen t^cřč^cel, diwraw əmbīnin yorsołac^cn.
3. Sovarabar ancel yantařs miřt alałakē, manawand i tesanel zok^c i kendaneac^c.
4. Anjlan agin ēr xist yerkar, / Ink^cen t^cřč^cēr i carē-car, / Erb or bari xapar ləser, / Nay gayr yerdik^cen karkəjajr.
5. Keč^celakn or karkəč^cayr, / I ver vazēr hpartanayr, / T^cē im p^ceturs sew u spitak, / Agis k^can zayl haw u erkayn.
6. Ew orpēs erangac^c anuank^c, karmir,dełin, ew ayln; isk i jaynēn, orpēs asel čnčluk, keč^celak, agřaw, ew ayln.
7. Agřawk^c et^cē kač^calıc^cen yařawōtuc^c ē nšanak law ew parz elanaki.
8. κόραξ δὲ ἐπιτρόχως φθεγγόμενος καὶ κρούων τὰς πτέρυγας καὶ κροτῶν αὐτὰς, ὅτι χειμὼν ἔσται κατέγνω πρότος. "But the Raven, cawing volubly, rattling and shaking its wings, is the first to announce a winter storm."
9. Čayek ař sag alərsēr, et^cē giřeradēm golov es, i bnawic^c parsawim, ew du aydk^can spitak ew paycař linelov; alač^cem zi ususc^ces inj nman k^cez spitakanal.
10. Žołovec^can araymazd t^cřč^cunk^cn ew luac^cwec^can yeger covum, zi dic^c-en zgelec^cikn iwreanc^c t^cagawor, ew čayekn sewaygoyn ē; kałeac^c zpaycař p^ceturn, or t^cap^cec^caw i luanaln, ew yink^cn šareac^c ew paycař erevc^caw; ew zna teseal aramzdk^cn awcin znay t^cagawor.

11. Aragiln ew čayekn ew opopn zcerac[°]eal hayrn iwreanc[°] darmanen, snuc[°]anen ew cařayen, minč[°]ew mankanay kam meřani.
- 12 Čayekn i yawt[°]en veranayr,/ Bolor erknewk[°]en gan i par,/ Ert[°]an k[°]ałan marger i var,/ Tanin zirenc[°] sēr̄n i katab.
13. T[°]řč[°]unk[°] zor čayek koč[°]en, utēin zandastans nora.
14. Ert[°]an ař i patiw noc[°]a ař nok[°]ōk[°] ew orik[°]; ew inj ayspēs t[°]ui, t[°]ē ibrew i t[°]ikuns inč[°] ōgnakanut[°]ean ert[°]ayc[°]en end nosa i mart paterazmi.
15. Jknak[°]ał i meci pasi utēr jukn, ew katab ibr xotačarak bambasēr zna.
16. Isk ard oč[°] yaytni hawat ē ayn, or i jeřn nřanakac[°] agřawu ew aławnoy zekuc[°]anel č[°]arut[°]iwn ew ařak[°]inut[°]iwn.
17. Manawand agřawk[°] yoržam t[°]řč[°]in ew mimeanc[°] jayns ařnen, anjrews ew řant[°]s ew karkuts nřanaken.
18. Patarag zenman matuc[°]anel agřaw kamec[°]aw, ew zbazums hrawireac[°]; ew ekin yōžarealk[°].
- 19 Meřaw ordi agřawu ew sgac[°] yoyž; ekin ew bazumk[°] yolb nora, ew na čař mec yōrineac[°] sgaworac[°]n.
20. Or inč[°] agřaw, na ew seaw; ayl oč[°] inč[°] seaw, na agřaw.
21. Agřaw ziwř bnut[°]iwnn parsawor t[°]ē arjñayelc[°] ē t[°]ewok[°], ew p[°]oroyn spitakut[°]eann erani tayr.
22. Asen t[°]ē ař makedonac[°]woc[°] t[°]agaworsn, ew manawand ař lagitsn, yegiptosi agřawk[°] ayspēs nmanec[°]uc[°]anen mardkan jayni.
23. Agřaw panir unēr i berann ew nstēr i barjrawandak telwoj.

24. Ew agřawuc^ć i jmakac^ć kařagoyñ i řerĩn telis gñaloy.

25. Agřawn i noyn tapann kar,/ Erb řrheřeřeřen ku cp^ćar,/ I durs elaw xapri hamar,/ I yet č^ćdarjaw, anēck^ć ēař.

26. Agřaw mi kayr karmir kaput,/ Bunen veray cařer u tunk,/ Ink^ćn oč^ć utvi anřah ōgut,/ řat lēř utē č^ćē istakuk.

27. Ew i t^ćagaworanist noc^ća lini korangsa ew papkas ew akařař p^ćetramurus.

28. Gaylagřawn sew ē ew mut^ć,/ Or joru mēř tesnay lēř ult,/ Na iřanē utē ankuřt;/ Ew parcenay zēt yagar p^ćuřt.

29. Gaylagřawn ēr xist xikar,/ Zgēřn tesnar uraxanar;/ Zlēcvarmerun hac^ćen tanēr / Lēcvark^ćn anōt^ći i vayr mnar.

30. Gaylagřawn beran ēr gayl,/ Zed satanay sew ku p^ćaylayr./ Xist giřaker u xist yayar,/ Xay ku kanč^ćēr erb k^ćač^ćenar.

31. Gaylagřawn k^ćač^ćeaw merj i mah ew gnac^ć gořac^ćaw sakaw mi panir i hořaygorci mloy; ew ařeal gay nsti i veray barjragoyñ vimi mloy, zi keric^ćē znay.

32. Uti ařanjnak yorum Partu k^ćařak^ć. Lini i nma jit^ćeni, vareñkeni, ew i hawuc^ć katak.

33. Uti, or Utik, is a region now in Soviet Azerbaijan about one hundred kilometers east of the southern part of Lake Sevan.

34. Hrawiri i harsanis ařņnagřaw i jangelē; ew na hrařarer t^će krōñawor em ew sgawor.

35. Considerable work has been done on the interrelationship of the Caucasian languages and Armenian. In spite of proposals by such men as Djahukian (1967), it seems clear that there is no genetic relationship between the languages of the Caucasus and Armenian. However, there is

a good body of loan words, often not obscure, that are common to Georgian and Armenian. Klimov's etymological dictionary of the Caucasian languages (1964) lists numerous examples of the interchange between Armenian and Caucasian languages; however, he has overlooked this correspondence.

XXIII. Order Passeriformes, family Cincidae: Dipper, Troglodytidae: Wren, Prunellidae: Accentors.

Though these birds are rather common, their small size and inconspicuous behavior tended to make them go unnoticed; there is only a term for the Wren (Troglodytes troglodytes). The Dipper (Cinclus cinclus), Alpine Accentor (Prunella collaris) and Dunnock (Prunella modularis) are unnamed. Even the Wren is not specifically labeled until the Middle Armenian Period, appearing in a fable of Mxit^{ar} Goš (Մի. առ. 1854.146) where it is called the ցախսարեկ (с^{axsarek}), literally 'branch-Thrush', no doubt because of its distinctive song. Սոխակ եւ ցախսարեկ եւ այլք նմանք նոցին երգաբանիչք՝ ոչ միայն երգեն, այլ եւ սիրեն աննախանձաբար զայլոյ երգել:¹ "The Nightingale and the Wren and other songsters similar to them do not only sing, but they like without envy the others to sing."

1. Soxak ew c^{axsarek} ew aylk^{nmank} nocⁱⁿ ergebanič^k oč^{miayn} ergen, ayl ew siren annaxanjabar zayloy ergel.

XXIV. Order Passeriformes, family Muscicapidae; subfamilies

Sylvinae: Warblers, Muscicapinae: Flycatchers, Timaliinae:

Babblers, Turdidae: Thrushes.

A. There is a great abundance of Warblers in Anatolia and the sub-Caucasus. Altogether, they fall into nine separate genera, and comprise about twenty resident species, and another half dozen that are seen in transit. Though the Modern Armenian term for the Warbler is *երգա՛ւ* (ergahaw) 'song-bird', there is no apparent term in the earlier levels of the language. This is noted elsewhere, for the Greeks and the Romans had no solid term for these commonly seen species. Similarly, in Modern Persian, a single term, *سک* (sesk) refers loosely to all the species. The Flycatchers are entirely unnoted.

A curious instance is the term *ղոյիոն* (loyion). Clearly, it is not an Armenian word in origin, but rather appears to be of Indian origin. Loyion appears once in Armenian literature, in a collection of lives of the saints. In the chapter devoted to the martyrdom of St. Theodore the Priest, there is the following reference (*Վրք. եւ Վկ. 1874.I.543*): *ղոյիոն իմն հաւ, որպէս ասնն ժանդազորոք թէ ի հնդկաց է.*¹

"There is a bird, the loyion; as they say it is quite a pest and is perhaps from India." The term can be related directly to Hindi ghuiyām, which is a cover word for any of the Babblers. There are numerous species of the Babbler on the Sub-continent; this bird fits the description in the Armenian text, being indeed a pest, often running in noisy and destructive packs of seven.

B. The Thrushes are more complex, particularly in view of the numerous allied species which are poorly described in Armenian literature.

Wheatears, Chats, Redstarts, etc. have only scant reference. There is one term that appears to apply to any of the Thrushes, *կեռնեխ* (*keṛnex*), but it is an uncommon term, appearing, to my knowledge, only in the works of Philo the Hebrew. However, it has been continued in Modern Armenian clearly as 'Thrush', and there is little doubt of its meaning. Philo twice mentions its voice, a distinctive feature of the Thrush (Փիլ. լիւս. 1822.128-29): *Քանզի կեռնեխը եւ տառարակը եւ ծիծառնուկը ոչ միայն երգել բնաւորեալ են.*² "But the Thrushes and the Turtle Doves and the Swifts are not only accustomed to singing." Also, 1822.171: *քանզի կեռնեխը՝ եւ ագռաւը եւ պապկայք, եւ որ միանգամ իմանմանք, զի թէպէտ եւ զանազանագոյն բարբառեցին, ձողաւոր ոչ երբեք եւ ոչ իւրիք ծայն կարացեն իսնել:*³ "Indeed, the Thrushes, and the Crows and the Parrots and others similar, although they produce varied tones, at no time can they produce an articulated sound."

The etymology is difficult. Petersson (1920.102) sees a suffix of *-ex*, as in *gorēx* 'large fly', and proposes that the same exists in *keṛnex*. He sees the latter derived from Ic. *karn*. 'type of bird', Lat. *grus*, Lith. *gėrvė*, Gk. *γέρανος* 'Crane', IE **ger-no-*. However, the semantic distance between 'Crane' and 'Thrush' seems rather great. Additionally, the suffix *-ex*, if it is a suffix at all, is apparently not of Indo-European origin and not productive; cf. Greppin 1975 A:92.

The *խիւ* (*xiw*) is an uncommon word, usually glossed as a type of Crow, Starling, or at any rate, a bird black in color. A citation in Yovhannēs Vardapet (Յով. սսդ. 3595) offers data that would remove the possibility that *xiw* is any type of *corvidae*:



Կեռնեխ

իիւն ի մորին մատարանայր,	The <u>xiw</u> sported around in a berry bush,
ի ծառէ-ծառ կու պարտքտայր,	He hopped from tree to tree,
Զեղ ուլ պոռչէր, զեղ տղայ կու լայր,	He bleated like a kid, he cried like a child,
Ամէն մարդու բանիւ լինայր: ⁴	He could mimic everybody.

If this poem can be considered an accurate description of the xiw, we can dismiss the possibility that it is a Crow or a Starling since neither are playful birds. The Blackbird (Turdus merula) is the most likely candidate. Like a Crow and a Starling, the Blackbird is indeed black; it is playful; it eats berries and can frequently be found in berry bushes as well as going from tree to tree. It is as playful as a kid or a child, and quite capable of odd noises. Adjarian glosses it as 'sareak' by which we may understand sarek (qv.). Amatuni (1912) notes only 'uncertain bird', but does offer the passage from Yovhannēs Vardapet above. The AB precisely gives Turk. karatavuk 'Blackbird.'

Another word for Blackbird is սարեկ (sarek); and although there is considerable lexical indecision, it appears that the sarek is not to be confused with the sareak 'Starling' and sarik 'Rose-Colored Starling', which are separate and distinct terms. There is some lexical tradition to support the view that the sarek is a Thrush. This is reinforced by its use in literature where it is noted as a vivacious and cheerfully singing bird. Note Mxit'ar Goš (*Մի. առ. 133*): *Սարեկ ետ զորդի իւր յուսումն քահանայութեան. եւ նա ի սոհճս եւ ի մրմունջս թեւակախէր.*⁵ "A sarek gave over his own son to study for the priesthood, but he flew around whistling and chirping." A similar passage from

Yovhannēs Vardapet also portrays the sarek as a spirited and musical bird (Յով. տաղ. 3595):

Սարեկն ասէր ու դողդողար,	The <u>sarek</u> spoke and trembled
Ջեղ սարսըփոտ կամ դիւահար,	Like one frightened or struck by a demon,
Ջեղ ըզխաղցաւդ չալվալազարկ,	Like a dancing wondering minstrel
հնքն զարնէր ու ինքըն խաղայր: ⁶	He jumped around and played.

Any such behavior cannot be that of a Starling or Crow, but would best describe the Blackbird (Turdus merula), a vivacious vocal bird. Sarek reflects IE*ker-, Gk. κορώνη Alb. sorre, Lat. cornix 'Crow'. For further comments on etymology, cf. Greppin 1977.

Abraham Polsec^ci (Աբ. Պոլ. 201[ժգ]) mentions a bird called the դառայ դաւուխ (ḫaḫay dawux) which means literally 'black bird', from Turk. kara [قرا (qara)] 'black', and tavuk 'hen'. Both words also exist in Persian: قرا (qarā); تاووغ (tāvūḡ). It is clear that Polsec^ci is referring to the Black Bird, Turdus merula rather than one of the Corvidae: ճառայ ճաւուխ, թուրքի բարով...զուն զեւ է, ոտվին եւ կտուցն դեղին է, անուշաճայն է, եւ քան զՊլպուլ առաւել բարձրաճայն է:⁷ "ḫaḫay tavuḡ", a Turkish word...its color is black and it has a yellow bill and yellow feet, it is sweet-voiced, and its voice is higher than that of the Bulbul."

The term for Nightingale, սոխակ (soxak) is well established. The Nightingale is a Thrush-like bird renowned for its beautiful voice. Soxak appears twice in the Bible (Deut. 14.17; Lev. 11.18) but in both

passages there is an extraordinary divergence between the Armenian translation and the original Greek text. In the former case, soxak seems to correspond to Gk. ἑοψ 'hoopoe'; in the latter instance it stands for πορφυρέων 'Purple Gallinule.' It seems clear that the text is somewhat perverted. However, lexicographers make the name clear, comparing it with the Bulbul. In the Hexameron of St. Basil soxak correctly replaces Gk. ἑοδών 'Nightingale' (Վեցոր. 1830.172):

Ջարմասցիս դարձեալ եւ յորժամ լսիցես զձայն սոխակի, եւ լուիջիր որպէս
 չսկէ զեղզեղէ քաղցրածայն ազգի ազգի նուազօք, մանաւանդ յորժամ ի ծուս եւ
 ի թուխս նստիցի:⁸ "Moreover you will marvel when you hear the voice of
 the Nightingale, and you hear it when it abstains from sleep; that it
 trills with various sweet-voiced notes while it sits on its eggs and
 hatches."⁹

Again in a passage from Mxit'ar Goš its beautiful voice is mentioned (Մի. առ. 1854.146): Սոխակ եւ ցախսարեկ, եւ այլք նմանք սոցին
 երգաբանիչք՝ ոչ միայն երգեն, այլ եւ սիրեն աննախանձաբար զայլոյ երգել:¹⁰

"The Nightingale and the Wren and other songsters similar to them do
 not only sing, but they like without envy the others to sing."

The etymology is difficult. It would appear to be a derivative of sox 'onion' (< Per. سح [sōx] 'onion'), a supposition noted by Hübschmann (AG 238). However, this would seem to be an unlikely way to describe a Nightingale.

A later term for Nightingale is բլբուլ (blbul), clearly of Persian origin (< بلبل [bulbul]). The word first appears in Middle Armenian literature where it achieves a good distribution, especially

in poetry, particularly poetic conceits involving the Bulbul (Pycnonotus barbatus) and the rose. A passage from T^clkuranc^ci is typical

(Թլկր. 1960.165):

Բլբուլներն եկին փափազանօր

The Bulbuls arrived eagerly,

և վարդենի թալաւեցան:¹¹

They spun about in a rose tree.

The spelling variations of this word are almost endless. Gregory of Aghtamar (Աղթամ. 1963.253, 258,260) gives, in rapid succession blbul, plpul, and pilpiwl. Bulbul very specifically stands for Nightingale (Luscinia megarhynchos) in Modern Persian, though the term is additionally used for the Thrush Nightingale (Luscinia luscinia), and the White-eared Bulbul (Pycnonotus leucotis). The area of the Thrush Nightingale excludes historical Armenia, and it is thus removed from the spectrum of Arm. blbul, as is the White-eared Bulbul. Hence it would appear that Arm. blbul applied, in Armenian, only to the Nightingale.

There appears to be no specific term for the Robin (Erithacus rubecula) in early literature, despite the abundance of this bird in Anatolia and the Caucasus. In Modern Armenian it is called the կարմրալանջ (karmralanj), literally 'red-breast', a term corresponding to English 'Robin red-breast'.

Similarly, the Redstarts, subfamily Phoenicurinae, go unnoted until the Modern period where they are called կարմրատուն (karmratutn), literally 'red-tail', an appropriate term in view of their distinctively colored tail which the bird, when sitting, flicks ostentatiously in an

up and down movement. There are four varieties that can commonly be seen: the European Redstart (Phoenicurus phoenicurus phoenicurus), Black Redstart (Phoenicurus ochruros), Iranian Redstart (Phoenicurus phoenicurus samamiscus), and Guldenstadt's Redstart (Phoenicurus erythrogaster). This last species is common only to the high Caucasus in the summer, coming down lower in the winter; it is not uncommon in the area around Yerevan (M. Greppin, 1978).

1. Boyion imm haw, orpēs asen žandagorck° tē i Hndkac° ē.
2. K°anzi kefnexk° ew tatrank° ew cicafnukk° oč° miayn ergel
bnaworeal en.
3. K°anzi kefnexk° ew agfawk° ew papkayk°, ew or miangam homanmank°,
zi t°ēpēt ew zanzanagoyn barbařesc°in, yōdawor oč° erbēk° ew oč°
iwik° jayn karasc°en hanel.
4. Xiwn i morin masxaranayr,/ I cafē-caf ku partk°tayr,/ Zed ul
pařč°ēr, zed tlay ku layr,/ Amēn mardu banīw linayr.
5. Sarek et zordi iwr yusumm k°ahanayut°ean; ew na i sřičs ew i
mrmunjs t°ewakaxēr.
6. Sareknasēr u dođdolar,/ Zed sarsēp°ot kam diwahař,/ Zed əzxałc°awl
č°alvalazark,/ Ink°en zarnēr u ink°en xalayr.
7. Ĥafay dawux, T°urk°i bařov...gun zew ē, otvin ew ktuc°n dełin ē,
anuřajayn ē, ew k°an zPlpul ařawel barjrajayn ē.
8. Zarmasc°is darjeal ew yoržam lsic°es zjayn soxaki, ew luijir
orpēs hskē gełgełē k°alč°rajayn azgi azgi nuagōk°, manawand yoržam
i jus ew i t°uxs nstic°i.
9. MG 181A: Πῶς ἄγρυπνον ἡ ἀηδὼν, ὅταν ἐπώσῃ, οἰὰ πάσης νυκτὸς τῆς
μελωδίας μὴ ἀπολήγουσα. "How wakeful is the Nightingale when it nests;
through all the night it never stops its singing."
10. Soxak ew c°axsarek, ew aylk° nmank° soc°in ergabanič°k° oč°
miayn ergen, ayl ew siren annaxanjabar zayloy ergel.
11. Blbulk°n ekin p°ap°aganōk°/ I vardeni t°awalec°an.

XXV. Order Passeriformes, family Paridae: Tits, family Remizidae:
Penduline Tits, family Certhiidae: Treecreepers.

The Tit is a small bird, short-billed and acrobatic, which is sociable in the presence of man. Commonly, they can be distinguished by their light underside, buff back, and black cap and bib. Six species are extant in historical Armenia: Marsh Tit (Parus palustris), Sombre Tit (Parus lugubris), Blue Tit (Parus caeruleus), Coal Tit (Parus ater), Great Tit (Parus major) and Long-tailed Tit (Aegithalos caudatus).

A. There are three terms, պարիկ (parik), երաշտահաւ (eraštahaw) and թխկատար (t^hxhatar) which are traditionally regarded as Tits. None is common in literature. Parik is unsupported other than in the lexicographers. If we could consider it an Iranian loan word, we might compare it with MP mūšparīk, literally 'mouse-bird' (par- 'bird', NPer. 𐭪𐭫¹ [par] 'wing; bird'). This term appears in the Bundahišn 28b, Chap. 5.A.6 (Anklesaria 1956.62) in the following phrase: mūšparīk-i dūmbōmand parwar jast "The 'mouse-bird', having a tail, was arrayed with wings." 'Mouse-bird' is a suitable name for a Tit because of its size, and because of its feather color and texture²; the tail of the Tit is highly visible as well, equalling up to a third or more of its total length.

The t^hxkatar also is regarded as a Tit, though literary reference is scant. The name (t^hux 'dark', katar 'top') is apt in view of the black cap common to all Tits. Yovhannēs Vardapet (Յով. տաղ. 2494) uses the term once in an adjectival sense when referring to another unstated bird

(the passage is fragmentary):

...

...

...

...

Իսկ թիկատար ի գագաթան,
Ունի զվեղար սեւագունեան:³

But he is dark on top of the head,
And has a black-colored cap.

A final term for Tit, *երաշտահաւ* (eraštahaw), appears in the works of Yovhannēs Vardapet Vanakan (վանակ. իգ.) who, according to the NHB describes the bird as follows: *Թռչունս՝ որ ի թրիչս քաղէ զկերակուրն, երաշտահաւ ասեն. լորոյ չափ է, ի դարափոսս բնակէ, ազի ունի՝ կոտոշ կտուց, եւ ծիրանեգոյն փետուր. զմեղուքն քաղէ ի թռչման:*⁴ "The bird which gathers food in flight they call the eraštahaw; it is the size of a Quail; it lives in holes, it has a tail, a spiked bill and apricot-colored feathers. It gathers bees in flight." This quote describes no one Tit, but is a potpourri of features related to the whole family Paridae. Only the Bearded Tit (Panurus biarmicus), 6 1/2 inches, approaches the size of a Quail; the reference to apricot-colored would exclude the Great Tit and the Coal Tit. All Tits, however, have a short spike-like beak; they do gather food in flight, and nest in tree cavities.

B. There is a specific Tit name, *գուրպարար* (gurparar) which is very well described in a quatrain of Yovhannēs Vardapet, from which quote it is possible to make a very accurate designation (Յով. տաղ. 3595):

Գուրպարարն էր խիստ բանրար,
Զեղ գտակրար կամ գուրպարար,
Զբոյնն դրել ի տեղ դժժար.
Ներքեւըն՝ ծով, վերեւըն՝ ծառ:⁵

The Gurparar was very industrious,
Like a takrar or a gurparar
He built his nest in a difficult place,
Below was the sea, above was a tree.

The NHB is quite specific, describing the gurparar as a type of blbul which suspends its nest like a sock or pocket in branches of a tree. The word gurparar itself means 'sock-builder', from gurpay 'sock', an alternate form of gulpay.

It seems fairly likely that the bird discussed here is a Penduline Tit (Remiz pendulinus). It builds a suspended nest in an ovoid shape in riparian bushes and thickets, indeed a difficult place below which is water, and above which are trees.

C. The identity of the ծուռկտուց (cuř-ktuc⁶) is vague. Again, it is a term found in Yovhannēs Vardapet (Յով. տաղ. 3595):

<u>ծուռ-կտուցն ի ծառն երթայր,</u>	<u>Cuř-ktuc</u> went to a tree
<u>Զքոյն վորէր ի ծառն ի վայր,</u>	And dug his nest in the tree.
<u>Զփայտն կոփէր զեղ ըզնաճար,</u>	Like a carpenter he worked on the wood
<u>Որ սղոց ու երկաթն չղիմանայր:</u> ⁶	That saw and iron couldn't overcome.

The name cuř-ktuc⁶ means literally 'bent-beak'. A common bird in Anatolia with a bent beak that nests in holes in trees and who digs into the bark of a tree is the Wallcreeper (Tichodroma muraria) which has distinctive red wings and light gray body. It is an extremely active bird going rapidly from tree to tree and is easily distinguished from any other bird except the Treecreeper (Certhia familiaris) and the Short-toed Treecreeper (Certhia brachydactyla), both of which lack the Wallcreeper's distinctive red wings. The Wallcreeper shows a preference for coniferous woods while the two Treecreepers prefer deciduous woods. All have distinctive long curved beaks.

1. One might also compare Lat. parra 'Tit' < *par(e)sa, Umbrian parsa.
2. The English term Titmouse only by coincidence contains the term '-mouse' which is falsely created as a singular to the original mose (= Germ. Meise) 'Tit', hence plural 'Titmice' by folk etymology. The etymology was reinforced by the rapid mouse-like movement of the bird.
3. Isk t^cxkatar i gagat^can, Uni zveġar sewagunean.
4. T^cřč^cun or i t^crič^cs k^caġē zkerakurn, eraštahaw asen; loroy č^cap^c ē, i darap^cosn bnakē, agi unikotuš ktuc^c, ew ciranegoyn p^cetur; zmeluk^cn k^caġē i t^cřč^cman.
5. Gurpararn ēr xist banrar,/ Zed ztakrar kam gurparar,/ Zboynn drel i tel dāžar;/ Nerke^cewən cov, verewən cař.
6. Cuř-ktuc^cn i caġn ert^cayr,/ Zboyn vorēr i caġn i vayr,/ Zp^caytn křp^cēr zed əznačar,/ Or slōc^c u erkat^cn č^cdimanayr.

now his chirp (ččuēl); the čnčluk is always chirping (ččuōēl) whence it got its name." Mxit'ar Goš mentions the čnčluk in three separate fables. He has a consistent theme, stressing the smallness and the powerlessness of the bird, though in one case he cites an amusingly ridiculous effort of the Sparrow to compensate for his physical inadequacy. (Մխ. առ. 1854.122): *Նրամ ծընծղկու երթեալ առ արագիլ, եւ աղաչեալ զնա ասնն. ի բոյն բոյ տեղի մեզ տացես հանել ծագս, եւ յօժից զծագ մեր պահեսցես:*⁴ "A flock of Sparrows came to a Stork and beseeching him said: 'Would you give us a place in your nest to hatch our young? Would you protect our young from snakes?' (Մխ. առ. 1854.124): *Պարծէր եւ ծնծղուկ, եթէ յաչս նորա ծրտեալ կուրացուցանեմ. եւ իւրաքանչիւր զօրուիեամբ իւրով պարծէր. եւ սկսան մարտ եւս դնել:*⁵ "The Sparrow was boasting: 'By dropping dung in the eyes (of an Eagle), I can blind him.' And he boasted to everyone about his own power, and began to do battle." (Մխ. առ. 1854.130): *Ազգ ծընծղկաց հրապարակ եղին խորհել զորսողաց. իսկ ծերունի ոմն ասէ. Մի ժողովիք, զուցէ լուեալ զծայն թեւոց թշնամեաց, եւ թողցեալ՝ զվատասրտութիւն ձեր յայտ առնիցէք. այլ յեկեղեցիս դիմեալ աղօթեցէք առ Աստուած:*⁶ "A group of Sparrows selected a place to discuss hunters; but a certain old Sparrow said: 'Don't gather together lest the sound of your wings be heard by the enemy; and your cowardice be revealed when you take off. Instead, go to church and pray to God!'" Two quatrains by Yovhannēs Vardapet describe the bird (Յով. տաղ. 3595):

Ծնծղուկն ի շէնքն կու կենայր,
Յամէն ցվիք կու ծվծվայր,
հնքն ապրէր տարիք հազար,

Ով զհնքն ուտէր՝ խիստ շնանայր:⁷

A Sparrow stayed in a village,
And chirped on all the rafters,
He lived a thousand years;

Whoever eats him commits a great sin.

(Յով. տաղ. 3595):

Ճընճըղկիկ, բարակ ճըվիկ,	Sparrow, tiny winged one,
Իր կերակուրն երկու հատիկ,	His meal is two seeds;
Երթայր մըտնէր ի նեղ ծակիկ,	He went and entered a tiny hole,
Ու այնով այնէր զաւրըն զատիկ: ⁸	And feasted like on Easter.

In the Armenian version of the Pseudo-Athanasian Letter to the Antiochenes we see a reference to the Sparrow as a pet (Աթան. , Casey 1947.57-58): Եւ վասն զի Սատանայ յորդւոյն Աստուծոյ պատրեցաւ որպէս մեծղուկ կապեալ առ ի խաղալիկ լինել մանկանց.⁹ "For Satan was defeated by the Son of God, tied like a Sparrow to be a plaything for children."

The etymology is unknown, but it would appear to be an onomatopoeic word, as suggested by Nerses Lambronacⁱ above. Kraelitz (1921) suggests an accord with Turkish جنجرا (jɛŋɾɛ).

Also of note would be the possibility that the term is an irregular reduced form of čanč 'fly' (note t^efč^enačanč 'Hummingbird') with the suffix -uł and the diminutive -uk. Adjarian (HAB) suggests an original *čunčul.

A middle Armenian term with a wide variety of orthographic variants (ծիւ, չիւ, ջիւ, ծիւ [cit, č^eit, ĵit, čit]) appears. In the Letters of Grigor Magistros (Մագ. թղ. 1910.206) the spelling cit is noted. In Mxit^ear Goš (Միւ. առ. 1854.120) a humorous collocation between the Sparrow and the Ostrich is developed: Զջայլամն տեսեալ չիւ՝ զի մեծամեծս արկանէր ծուս, եւ այսմ տարպող եղեալ՝ հարցանէր ուսանել.¹⁰

"A Sparrow, having seen that an Ostrich had laid enormous eggs, was covetous of them and asked to be taught how." Yovhannēs Episkopos (Յով. Եպիս. 3595) notes the frailty of the small bird:

Չըտիկ փոքրիկ հաւիկ մի կայր,	There was a small bird, the <u>č'tik</u> ,
որ բոյն ի մէկ մազէ լինայր,	His nest was (made) from one hair,
Երբ որ հարաւ քամին շնչայր,	When the South Wind blew,
որ ծագերու սա մահ կու տայր: ¹¹	It brought death to her chicks.

The etymology is obscure, but Adjarian (HAB) notes comparable words for Sparrow in the Caucasian languages. Georgian čiti, Ingush čit.

B. The Finches are a greatly varied and colorful family of brightly colored birds; small to medium sized, they have short stubby beaks that are well adapted to eating seeds. At least eleven species are common in the area of historical Armenia. In Modern Armenian, the specific term հատաբեկ (hatabek) appears to stand for any of these birds, especially the Hawfinch (Coccothraustes coccothraustes) and the Bullfinch (Pyrrhula pyrrhula). The direct translation of hatabek would be 'grain-breaker' which corresponds exactly to the Greek¹² term κοκκοθραύστης 'grainbreaker = Hawfinch'. The Hawfinch, like the Grosbeak of America, is a voracious eater of seeds.

The սարեկիկ (sarekik) might also be a type of Finch. Glossed by the lexicographers as either a Chaffinch (Fringilla coelebs) or a Siskin (Carduelis spinus), the suggestion of Siskin is unlikely since it is fairly uncommon in Anatolia. Further, the word sarekik would appear to be derived from sareak-ik, which would make it a diminutive

of sareak '(Rose-colored) Starling', a name that would be unusual in view of the predominate yellow color of the Siskin. Elsewhere (1977) I have proposed that sarekik stood for the Chaffinch, a bird predominately reddish in color, and smaller than the Rose-colored Starling. However, it must also be noted that sarekik may as well be a simple diminutive of sarek 'Thrush'. A poem by Yovhannēs Vardapet discusses a bird that would fit well with either the Thrush or the Chaffinch (Յով. տաղ. 2481):

Սարեկիկըն սարսափէր,	The <u>Sarekik</u> was horror struck;
Իբր ըզջերմոտ եւ զդիւահար,	Like an epileptic or a feverish man,
Իբր ըզգուսան չարփարագան,	Like a minstrel he played an instrument,
Ինքըն զարնէր ինքըն խաղայր: ¹³	He both played and danced.

In the lexicon of Step'anos (Ստեփ.) sarekik is glossed as Lat. fringilla, the Chaffinch, as noted in the same edition of the poems of Yovhannēs Vardapet (2481).

The ծիւնծիւնիկ (jiwnjiwnik) is also an unknown bird, but possibly the Snowfinch (Montifringilla nivalis), an autumnal arrival in Armenia. It is small in size, and found in noisy chatty flocks. The term is noted in a quatrain of Yovhannēs Vardapet (Յով. տաղ. 3595):

Զիւնծիւնիկ ճաւուկ մի կար,	There was a little bird, the <u>jiwnjiwnik</u>
Որ ինքն յամէն աշուն կու գայր,	Who always came every autumn,
Թէ՛ ով տուել կապա՛ ի կար,	Saying 'He who has ordered summer clothes,
Ատոր ցուցէք՝ ծիւնն կու գայր: ¹⁴	Show him that it is snowing.'

The bird name is derived from the simplex jiwn 'snow'.

An unusual term, *մեծակտուց* (mecaktuc^c), literally 'big-beak' is supported in the lexicographers as a Finch. The name would imply a Grosbeak of some sort. Two varieties are common in north-eastern Anatolia, the Scarlet Grosbeak (Carpodacus erythrinus) and a Caucasian subspecies, the Great Rose Finch (Carpodacus rubicilla). Both birds have exceptionally large and active beaks.

A final term is the *դեղձանիկ* (dełjanik), the 'Canary', literally 'little-yellow'. In modern use the term applies to any small colorful caged bird other than the Parakeet suitable for a house pet. Its specific application is to the Serinus canarius, a Canary native to the Canary Islands. However, Kuznetsov (1974.246) states that this bird now ranges to the western Ukraine, Moldavia and Byelorussia. It can be bought, along with a wide variety of other colorful birds of the Finch type, in the Central Bazaar in Yerevan. They are also called t^cut^cak (q.v.), specifically a name for Parrot, but also applied loosely to any caged bird.

C. The Buntings are poorly known, and the only term for them, *տորդիկ* (tordik) is uncommon in early literature. Buntings are a sparrow-like bird in size and color, differing principally by having a heavy thick beak like a Finch. There are about nine varieties in Armenia: Corn Bunting (Emberiza calandra), Rock Bunting (Emberiza cia), Yellowhammer (Emberiza citrinella), Black-headed Bunting (Emberiza melanocephala), Ortolan (Emberiza hortulana), Cretzschmar's Bunting (Emberiza caesia), Grey-necked Bunting (Emberiza buchanani), Cinereous Bunting (Emberiza cineracea), Reed Bunting (Emberiza schoeniclus).



Մեծակտու 9

1. Thompson suggested that Lesbia's Sparrow was the Blue Rock Thrush (Monticola solitarius), further positing that this same bird is the subject of Psalms 101.8 "the lonely bird on the housetop."
2. Orogayt^cs uni a^r i parzamt čnč^lkac^cikorust.
3. Čnč^lukn stugabani i jaynēn, ard orpēs nora ččueln. čnč^lukn mišt i čfuolēl kay, yormē ew zanunn stac^caw.
4. Eram čənč^lku ert^ceal a^r aragil, ew alač^ceal zna asen. I boyn k^coy telⁱ mez tac^ces hanel jags, ew yōjic^c zjag mer pahesc^ces.
5. Parcēr ew čnč^luk, et^cē yač^cs nora crteal kurac^cuc^canem; ew iwrak^c-anč^ciwr zōrut^ceamb iwrov parcēr; ew sksan mart ews dnel.
6. Azg čənč^lkac^c hraparak edin xorhel zorsolac^c; isk ceruni omn asē: Mi žolovik^c, guč^cē lueal zjayn t^cewoc^c t^cšnameac^c, ew t^cfuc^ceal zvatasrtut^ciwn jer yayt a^rnic^cēk^c; ayl yekelec^cis dimeal a^rōt^cec^cēk^c a^r Astuac.
7. Čnč^lukn i šēnēn ku kenayr, / Yamēn c^cvik^c ku čvčvayr, / Ink^cn aprēr tarik^c hazar, / Ov zink^cn utēr xist šnanayr.
8. Čənč^lkik, barak čəvik, / Ir kerakurn erku hatik, / Ert^cayr mētnēr i nel^l cakik, / U aynov aynēr zawrēn zatik.
9. Ew vasn zi Satanay yordwoyn Astucoy patrec^caw orpēs čnč^luk kapeal a^r i xa^ralik linel mankan^c.
10. Zjaylamm teseal č^cit zi mecamecs arkanēr jus, ew aysm tarpo^lelēal harc^canēr usanel.
11. Č^cetik p^cok^crik hawik mi kayr, / Ir boyn i mēk mazē linayr, / Erb or haraw k^camin šnč^cayr, / Ir jageru sa mah ku tayr.

12. In the Greek-Armenian dictionary of Azarian (1848), Gk. κοκκοθραύστης is also glossed as hatabek.

13. Sarekikən sarsap^{ēr},/ Ibr əzǰermot ew zdiwahaṙ,/ Ibr əzgusan č^{arp}arazan,/ Ink^{ən} zarnēr ink^{ən} xaṭayr.

14. Jiwnjiwnnik hawuk mi kar,/ Or inkⁿ yamēn ašun ku gayr,/ T^ē ov tuel kapa i kar,/ Ator c^{uc}ēk^ē jiwnn ku gayr.

XXVII. Mythical Birds.

Armenian literature has reference to two mythical birds, the Phoenix and the Griffin. Both appear in the oldest literature.

The term for Phoenix is արմաւ (armaw), a bird that seems to have originated in Egypt where it was called bjn, a representation which was likely pronounced [boyn], whence Gk. φοῖνιξ. In Egypt, bjn meant either 'date-palm' or the 'Phoenix bird', a double use that extended to Greek, and later to Armenian. For an explanation of the transfer of the Egyptian word to Greek, cf. Thompson 1936.306. The exact type of bird the bjn referred to is somewhat vague, but the hieroglyphic representation would imply possibly the Night Heron (Nycticorax nycticorax). In later times a great deal of secondary myth developed, and the Phoenix came to be represented, in Medieval times, as a Bird of Paradise.

Armaw turns up five times in the Bible, everywhere replacing Gk. φοῖνιξ. There are additional instances in literature. In a fifth century text (Կոչ. 1832.404-5) it is clearly marked as a bird rather than the date palm: Հաւ մի՞ արմաւ անուն...Սքանչելի է հաւն արմաւ.¹ "Armaw is the name of a bird...A wonderful bird is the armaw." The NHB also quotes from St. Epip^oan Kipracⁱ (Եպիփ. Եր.) Վասն արմաւ հաւուն անելի է ինձ ասել.² "I have more to say about armaw birds." And again from the NHB (Տօնակ): Ինքն իսկ յինքենէ ծախեալ եւ ծենեալ փիւնիկն հաւ, որ է արմաւ.³ "But it itself nourishes its ownself, and gives birth to its ownself; it is the Phoenix bird, which is the armaw." Mxit^oar Goš records the same view, and gives an additional religious overtone

(ՄԽ. առ. 151): Արմաւ նոյն է ի ծնանել. նշանակ է տեառն.⁴

"The armaw is for nourishing and giving birth; it is a symbol of the Lord."

The etymology is secure, though it presents some difficulties, Hübschmann (AG), followed by Adjarian (HAB), sees a parallel in NPer.

خرما (xurmā) 'date-palm', from MPer. *urmaw, from which developed Arm. armaw. Evidence for an initial vowel in MP developing a prothetic x- is seen in such words as NP خرس (xirs) < Av. arša- 'bear'. Loss of earlier final -v is shown in OP brūva-, NPer. ابرو (abrū) 'eyebrow'. The adding of the semantic value 'Phoenix bird' to the original value of 'date' was introduced by the Armenians on analogy with the Greek practice. For another view of the etymology, see Scheftelowicz, BB 29.47, where a division *arm-haw is proposed.

The պասկունծ (paskuč) is the Griffin, a mythical beast half Eagle, half lion. In modern Armenian it has come to stand for a very large Vulture, the Griffin Vulture (Gyps fulvus), and is parallel to MArm. kondor 'Condor'. Adontz (1927.188) notes a relationship with Georgian paskunji 'Griffin Vulture'. Classical Armenian references are to the fantastic bird rather than a species of Vulture. The term appears frequently in Xorenac'i's Georgraphy (Խոր. աշխ. 1881.39): ըսյց ասեմ թէ ըսս ղիպուածոյ անցանէ անդ պասկունծ հաւ, որումոչ հաւատացաք.⁵ "But I say by chance a paskuč bird passed by, which we don't believe in." Again (Խոր. աշխ. 1881.44): Լինի եւ միեղջերու, եւ զայ պասկունծ.⁶ "There was a unicorn, and a paskuč came."; (Խոր. մատ. 1865.615): եւ պասկունծ հաւ, եւ մուշկ էրէ եւ էջ եղջերաւոր:⁷ "And there were present the

paskuč bird, the musk, and the horned donkey." A passage from Pisidius ("Պիսիդ. վեց. 1900.100.933) derived Arm. paskuč from Gk. γρόψ :
 Ուստի՜ անեալ պատկուծի հզօր իշխանութիւն.⁸ "Whence was received the
 mighty sovereignty of the paskuč."⁹ The term translates Gk. γρόψ in
Lev. 11.13.

Another term, apparently for the same mythical bird is կորճ (korč) which also appears in the Bible, translating Gk. γρόψ 'Griffin' as well (Deut. 14.12). I know of no other reference to the korč, an obscure term. It might be related to Georgian korči 'Kite':

1. Haw mi armaw anun...Sk^canč^celi ē hawn armaw.
2. Vasn armaw hawun aweli ē inj asel.
3. Ink^cn isk yink^cenē caxeal ew cneal p^ciwnikn haw, or ē armaw.
4. Armaw noyn ē i caxeal ew i cnanel; nšanak ē teaŋn.
5. Bayc^c asem t^cē ǝst dipuacoy anc^canē and paskuč haw, orum oč^c hawatac^cak^c.
6. Lini ew mielǝjeru, ew gay paskuč.
7. Ew paskuč haw, ew mušk, ērē, ew ēš eǝjerawor.
8. Usti aŋeal paskči hzōr iŋxanut^ciwn.
9. Πόθεν δὲ καὶ γρὺψ εὐσθενὲς λαβῶν κράτος.

XVIII. Unknown birds

A large number of bird names appear for which we can assign no probable identity in spite of having a literary context. They are listed here alphabetically.

1. Արտաւազդահաւ (artawazdahaw). The identity of this bird is most unsure. Its only occurrence seems to be in P^cilo (Փիլ. լին 1826.117): Քանզի անայ, աղանին յետնոյ առաքեալ ոչ գտանէ անզիստ. իսկ իբր արդեօք ազոան յառաջագոյն ելեալ մինչդեռ աւելի արկածք ջրհեղեղին էին, կարէ տեղի գտանել եւ դադարել. քանզի եւ ոչ արտաւազդահաւդ, եւ ցեղդ, եւ կամ յայնցանէ՝ որ ի ջուրսդ շրջին ազոան էր:¹ "For behold even the Dove, having been sent afterward, did not find any calm. In the same way, how could the Crow who was sent earlier, while the excessive calamities of the flood were still there, be able to find a place and get rest; for the Crow is not an artawzdahaw or an Ibis or a bird of the type that goes around in the water." Aucher, in his Latin translation to this text, glosses artwazdahaw as cygnus 'Swan'; Malxaseanc^c (HBB IV 551.3) relates the artawazdahaw to the k^cajahaw 'Ibis' since the k^cajahaw is a bird of bravery. This same identification is independently suggested by Tiroyeanc in a footnote to his edition of Georgius Pisidius (Պիս. վեցօր. 118.1128). The hero Artawazd is, of course, frequently mentioned in literature, though a reference to him in conjunction with any bird seems to be lacking. It would seem possible that we are dealing here with an oral tradition, a fable that is now lost. A survey of the indexes to the first ten volumes of Orbeli's work on Armenian Folk tales (Orbeli 1959-) produced no reference to Artawazdahaw.

2. Եզնարաւտիկ (eznarawtik), literally 'ox-pasture', a name consistent with the poem by Yovhannēs Vardapet (Յով. տաղ. 3595):

Եզնարաւտիկ հաւն է տըռառ	The <u>eznarawtik</u> is a menacing bird,
Հետ աղաւսին ի շուռ կու գայր,	It moseyed along in furrows,
Քաղէր գորդունքն եւ կշտանար,	It gathers worms and fills up,
Ու իր ծագերուն՝ առնուր, գընար: ²	And getting some for the brood, it leaves.

Malxaseanc^e says it is the size of a Sparrow, and ash grey. Perhaps a Wheatear (Oenanthe oenanthe)?

3. Ըռանահաւ (əranahaw). The bird is described as white, and having a pleasant voice. White sea birds would be ruled out since all have voices that could not be described as pleasing. The etymology is also perplexing; əran- might be a reduced grade of either uran- 'deny' or iran 'trunk of the body'. The source is Yovhannēs Vardapet (Յով. տաղ. 3595), and he might be referring to a white Dove.

Ըռանահաւն է պայծառ,	The <u>əranahaw</u> is splendid,
Իր ձայն անուշ որպէս շաքառ,	His voice is sweet as sugar,
է գըղեցիկ ու խիստ պայծառ,	He is beautiful and very splendid,
Սպիտակագոյն ուղղայարմար: ³	Most white in color, and erect.

4. Ըռըղնան (əṛəlnan). An unknown bird mentioned in T^elkuranc^ei (Քւկր. 1960.165):

Ոհանահաւն ու ըռըղնան,	The <u>Ohanahaw</u> and the <u>əṛəlnan</u> , and
Ղումրին ունին յոյժ քաղցր ձայն: ⁴	the Dove have a very sweet voice.

5. Ժըուպուղ (Žəupuṭ). Mentioned in Yovhannēs Vardapet

(Յով. տաղ. 3595):

Ժըուպղուէն ձայնիկն զայր	The <u>žəupuṭ</u> has a low gentle voice,
Ջեղ զերգեհոն, որ կու ցընծայր,	Like an organ that is excited,
Գաբրիէլի փողոյն նըման,	Like Gabriel's trumpet
Որ մեռելոցն ձայն կու տայր: ⁵	Which would give the call to the dead.

6. Լծէ-լծէ (lcē-lcē). A bird whose arrival is coeval with the beginning of vernal plowing; of onomatopoetic origin, literally 'he yokes'. (Յով. տաղ. 2479):

Լըծէլըծէն զարուհնըն զայր,	The <u>lcē-lcē</u> arrived in the Spring,
Շինականներուն խապար կուտայր,	He gave the announcement to the peasants:
Լըծէ լըծէ դու ըգտաւար,	Yoke up the animals.
Ջինչ հաւան աղէկ է կալ զարտավար: ⁶	While the weather is good in the fields.

7. Խոթ (xot^c). An unknown bird recorded in the lexicon of Step^canos Lehač^ci (Ստեփ. լեհի) from which there is the phrase խոթական աւուրբ (xot^cakan awurk^c) "the time of the appearance of the xot^c". Some lexicographers support it as some type of sea bird. An alternative might be found in NPer. خات (xāt) 'Kite'?

8. Խուլթիւլիւխաթուն (xut^cluxat^cun) Unknown bird name from Yovhannēs

Vardapet (Յով. տաղ. 3595):
Խուլտիւլիւխաթունն եփ քաղցենար.

նա կու ծորայր ու ղըրզըրայր,	When the <u>xut^cluxat^cun</u> was hungry
եփ որա այնէր ու վըշտանայր	Then he would stagger and be noisy,
Լուկ զեղ ըզմարդ կու ըրըրըրայր: ⁷	When he hunted and got filled up,
	He laughed and laughed just like a man.

9. ծօփ (cōp^c). An obscure term. The NHB says only that it is the size of a Partridge, and in the spring makes the sound cōp^c-cōp^c. Malxaseanc^c is more precise, stating that it is a field bird, identifying it with Lat. milaria, by which we may understand any of the species of Bunting (Emberizidae), a common field bird (cf. tordik).

10. կանչուկ (kanč^cuk), a diminutive of kanč^cel 'to cry out'.
Noted in Yovhannēs Vardapet (Յով. տաղ. 3595):

<u>կանչուկ</u> <u>հաւն երբ ցրտանայր,</u>	The <u>kanč^cuk</u> bird, when it was cold,
<u>ձուքս կուզէր իր մանտրկար,</u>	Wanted his coat and jacket,
<u>Երբ որ կոնակն ջերանայր,</u>	When his back was warmed,
<u>նայ ոչ ջուքայ 'ւ ոչ մանտրկար:</u> ⁸	Then neither coat nor jacket.

11. կեռկտուցիկ (kerktuc^cik); literally 'hooked-beak' or 'tooth-beak', cited in Yovhannēs Vardapet (Յով. տաղ. 3595):

<u>կեռկտուցիկ</u> <u>հաւուկ մի կայր,</u>	There was a small bird, the <u>kerktuc^cik</u> ,
<u>Հագնէր կապուտ ու պարծենար՝</u>	He dressed in blue and boasted
<u>Թէ՛ զայդ հաւերս որ գովեցէր՝</u>	"Those birds which one praised,
<u>Ձեդ զիմ փետուրս իսկի չկար:</u> ⁹	None had feathers like mine."

Perhaps a Roller (Coracias garrulus), or a Parakeet?

12. կովկորոյս (kovkoroyis), literally 'the one who has lost the cows', a bird mentioned by Yovhannēs Vardapet (Յով. տաղ 3595):

Կովկորոյս են քոյր ու եղբայր,	The <u>kovkoroy</u> s is both brother and sister,
Կովն կորել ու ի շուռ կու գայր.	The cow was lost and wandered around.
Քոյրըն հարցնէր, թէ,,գկովն գտա՞ր,,.	The sister asks: "Did you find the cow?"
Նա եղբայրն ասէր, թէ,,հօն չկար,,: ¹⁰	The brother says: "There is none there."

There is a possibility that the kovkoroys might be a Fieldfare (Turdus pilaris), a Thrush-like bird of variable size that is common in pastures during mating season when they will exchange loud un-thrushlike calls. The phrases zkovn gtar and hōn č'kar are apparently onomatopoeic for the female and male call respectively.

13. Հաւապատիր (hawapatir) appears once in the Bible, apparently translating Gk. νυκτινόραξ which is itself a poorly defined term, but perhaps the Long-eared Owl (Asio otus). The Greek term νυκτινόραξ has a frequency of 4x in the Greek Old Testament, but it, in turn, replaces two separate Hebrew terms. The distribution is as follows:

Bible	Hebrew		Greek	Armenian
<u>Lev.</u> 11.17	օ'ֵב <u>kos</u>	'Owl'	<u>νυκτινόραξ</u>	<u>hawapatir</u>
<u>Ps.</u> 102.6	օ'ֵב <u>kos</u>	'Owl'	<u>νυκτινόραξ</u>	<u>bu</u>
<u>I Sam.</u> 26.20	אֵיִב <u>gore</u> '	'Partridge'	<u>νυκτινόραξ</u>	<u>agraw</u>
<u>Deut.</u> 14.16	օ'ֵב <u>kos</u>	'Owl'	<u>νυκτινόραξ</u>	<u>agraw</u>

It is clear that little can be gained by referring to the original text since the translations are contradictory. In the dictionary of Gaikian (Գաղիկան), hawapatir is glossed as νυκτινόραξ and the spelling variant hawpatir is given. Hawapatir means literally 'the deceiving bird' (patir 'false, deceiving').

14. Յովանահաւ (yovanahaw), an unknown bird mentioned twice by Yovhannēs Vardapet (Յով. տաղ. 3595):

Յովանահաւն փրցէր սաֆար,	The <u>Yovanahaw</u> blew the trumpet,
Ջեղ զեղեզան իր ծայնըն զայր.	As if his voice came out of a reed;
Հագել է լուրջ ու դեղին շար,	He was gaily dressed in a yellow row,
Ի պաղչանին ի սուրջ կու զայր: ¹¹	And went around in an orchard

(Յով. տաղ. 2481)

Յովանակ հաւուկ մի կայր,	There is a little bird, the <u>Yovanak</u> ,
Ջերդ ծընծղայի ծայնըն կու զայր: ¹²	He gives a sound like cymbals.

A guess at the bird's identity can only be tentative, but the description of a yellow bird found in orchards who has a strikingly loud call would possibly point to the Yellowhammer (Emberiza citrinella) a type of Bunting.

15. Նէեհաս (nēēlas), a direct transliteration of Gk. νεέλασσα which is, in turn, a direct transliteration of Hebrew נִפְּלָאָה (ne'elasah), which was taken as a bird name, but wrongly since it is actually the niphal preterit 3rd person singular feminine of 'לִּס 'to hide'. Its appearance in Job 39.13 makes clear that it was understood to mean 'Peacock', a term that appears in Hebrew (רִנָּנִים [rənanīm]) in the same line. Note also nēesa below.

16. Նուարտակ (nuartak). As a plant name, nuartak is well substantiated as a type of field cover, a grass with medicinal value, perhaps Lepidum. As a bird name it is unsubstantiated except by the lexicographers. The NHB compares it to Gk. στρούξ 'Owl', but further glosses it

as a type of Crow. The only clue may come from our knowledge of the plant nuartak which is a member of the mustard family and yellow in color. It is probably on this basis that Bedrossian (1879) glosses it as a 'Goldfinch' (Carduelis carduelis).

17. Շնորոր (šnoror), a Middle Armenian term, clearly a form of barnyard fowl, perhaps a type of Duck or Goose. T⁶lkuranc⁶i (Քլկր. 1960.165) places it in a farmyard. It perhaps can be translated as 'shoveler', but its colors as described by Yovhannēs Vardapet do not correspond to the Shoveler Duck Anas clypeata.

Արագիլն ու սագն ու բաթն
Եւ շնորորն ուրախացան.¹³

(Յով. տաղ. 2478)

The Stork, Goose and Duck,
And the šnoror were happy.

Շնորորըն զինչ տղայ լայր,
Ջերդ զլակոտ մըղընծկրտայր.
Յանձն է հագեր կարմիր կապայ,
Ներքեւ զարկեր դեղին աստառ:¹⁴

(Յով. տաղ. 3595)

The šnoror wept like a child,
He yelped like a puppy,
He wore a red cassock
And down below was a yellow lining.

Շնարաւրն զերդ ներկըրար,
Կարմիր երեսք դեղին աստառ,
Ի շամբերըն կու կենայր,
Շընլակոտի պէս կաղկընձայր:¹⁵

The šnoror is like a painter,
A red face and a yellow lining,
He lived in the bogs,
Yelping like a puppy.

18. Ոհանահաւ (ohanahaw), an unknown bird mentioned in T⁶lkuranc⁶i (Քլկր. 1960.165):

ծիծռունքն եկին եւ բուն ղըրին, The Swallows came and nested
 Սաղմոս ասցին զտունն ի լըման: They said the Psalms, completely at home.
 Ոհանահաւն ու ըրըղնան, But the ohanahaw and the əreṭnan
 Ղումրի ունին յոյժ քաղցր ձայն:¹⁶ And the Dove have a very sweet voice.

One could mention that the Dove (ḥumri) is frequently in apposition with a blbul, and either ohanahaw or əreṭnan could stand for the blbul.

19. Ջաբռու (ḡabru), and unknown bird, possibly a play on the Arabic form for Gabriel (جبريل [ḡibril]) who is mentioned in the third line of this poem by Yovhannēs Vardapet (Յով. տաղ. 3595):

Ջաբռուն ասէր արուեստաբար, The ḡabru made announcements artistically,
Ձեղ գեհենի պէս կու ցոլայր, He glowed like a fiery Hell,
Ձեղ Գաբրիէլ զփողըն զոչէ, Like Gabriel he blew his trumpet;
Յառնեն մեռեալքն իաւասար:¹⁷ The dead rose up together.

A relation to Per. غبرا (ḡabrā) 'Female Partridge', seems unlikely.

20. Ջահրիկ (ḡahrik) is an unknown bird whose name is of Persian origin, literally 'the little spinner', from Per. جهره (ḡahre) 'spinning wheel'. The citation is from Yovhannēs Vardapet (Յով. տաղ. 3595):

Ջահրիկն փոքր էր զեղ ծրար The ḡahrik was like a small bundle,
Ու զընզընայր զեղ մանծըրար. And he whirred like a spinner,
Շաբաթն ի բուն ինքըն ջանայր All week he worked hard
Ու կիրակին մանած զը կայր:¹⁸ And on Sunday there was no yarn.

21. Սաղգրիւ (sałgriw), an unknown water bird mentioned in Yovhannēs Vardapet (Յով. տաղ. 3595):

Սաղգրիւն երթայր ընդ սաղն ի վար,	The <u>sałgriw</u> went to the swamp
Շատ մի ծանալս ու չխոնջենայր,	A long way, but wasn't tired;
Բոլոր ծովուն արնու զամրար.	The whole sea was his camp;
Մարդ ի յիրեանց հոգըն չկայր: ¹⁹	He paid no attention to men.

The first syllable of sałgriw, sał-, means 'marsh', while griw is 'bushel'; however, it seems unlikely that this would be applicable to a conjectured etymology.

22. Բաքիլ (rak^cil), an unknown bird whose name might be of Indian origin. If the word is Indic, it corresponds to no bird-name known now. (Յով. տաղ. 3595):

Բաքիլ ասեն հաւիկ մի կայր,	They say the <u>rak^cil</u> was a small bird
Որ ի հընդկաց աշխարհըն կայր,	Which was from the Indian lands;
Ի քթէն ընկնէր ակն ու զոհար,	From his beak he dropped up gems and jewels,
Քան ըզծովու այլ աղէկ ջոհար: ²⁰	Better than the jewels of the sea.

23. Փաղ (p^cał), poorly identified, but suggested as being either a Coot, Swan or Phalarope by the lexicographers. The consensus, though, is that it is a water bird. The NHB quotes a passage from John Chrysostom, Homilies on Phillipians VII (Ոսկ. Փիլիպ.) which imply that the bird has a sweet voice: *ի գեղեցիկ ձայնաւորութիւն, եւ ի քաղցր երգս (պարծիցիս) . ոչ որպէս սոխակն եւ ծպուռն, եւ փաղն, եւ յուշկապարիկն.*²¹
"(Are you fond) of beautiful voice and sweet song? There is none like

the Nightingale and the cicada and p^aai and the mermaid." The Greek version²² shows p^aai corresponding to κύκνος 'Swan', not a bird well known for its beautiful voice. Attempts to relate it to Gk. φαλαργς 'Coot' seem unlikely.

24. Քարբղղիկ (k^aarbłut), and unknown bird cited in Yovhannēs Vardapet (Յով. տաղ. 3595):

<u>Քարբղղիկն բոյնն է դրժար,</u>	The nest of the <u>k^aarbłut</u> is formidable
<u>Որ է շինել երկաթ ու քար,</u>	Which he built from iron and stone,
<u>Ու է դրել ի խիստ դրժար,</u>	And put into a difficult place;
<u>Եւ ի ներքեւն ծով եւ քար:</u> ²³	For below it was the sea and stone.

Standard sea birds are unlikely since most just scratch together a loose nest on the ground. A bird of prey is unlikely, and one might suggest an Osprey (Pandion haliaetus) which will use the same nest year after year, adding to it each time making it assume gigantic proportions. The word is composed of the two segments k^aar 'stone' and blut 'pot'.

25. Քրթակնիկ (k^art^aaknik), an unknown bird cited in Yovhannēs Vardapet (Յով. տաղ. 3595):

<u>Քրթակնիկ հաւուկ մի կայր,</u>	There was a bird, the <u>k^art^aaknik</u> ,
<u>Սեւ հաւի փուշն կու կենայր,</u>	It stayed near the black bird,
<u>Թռովզք այնէր ոտաւքն երթար,</u>	It soared and walked on its feet,
<u>հնքն յանջրրդիքն կու կենայր:</u> ²⁴	And lived in dry places.

1. K^eanzi ahay, aławnin yetnoy ařak^eeal oĉ^e gtanē hangist; isk ibr ardeōk^e agřawn yařařjagoyn eleal minĉ^edeř aweli arkack^e řrhelelin ēin, karē teli gtanel ew dadarel; k^eanzi ew oĉ^e artawazdahawd, ew c^eecd, ew kam yaync^eanē or i řjursd řřjin agřawn ēr.
2. Eznarawtik hawn ē tēřař, / Het akawsin i řuř ku gayr, / K^eałēr zordunk^en ew křtanar. / U ir jagerun ařnur, ġenar.
3. Ēranahawn ē paycař, / Ir jayn anuř orpēs řak^eař, / Ē ġelec^eik u xist paycař, / Spitakagoyn ullayarmar.
4. Ohanahawn u ērēlnan, / Ľumrin unin yayř k^eałc^er jayn.
5. Žeupłun jaynikn gayr / Zed zergehon, or ku c^eencayr, / Gabriēli p^eołoyⁿ nēman, / Or meřeloc^en jayn ku tayr.
6. Ľecēleĉēn ġarunēn gayr, / řinakannerun xapar kutayr, / Ľecē leĉē du ēztawar, / Zinĉ^e hawan ałēk ē kal zartavar.
7. Xut^eluxat^eunnep^e k^eałc^eenar, / Na ku ĉarayr u dērdērayr, / Ep^e ors aynēr u vēřtanayr, / Ľuk zed ēzmard ku k^eark^eēřayr.
8. Kanĉ^euk hawn erb c^ertanayr, / Ĵuba kuzēr ir mantrkar, / Erb or křnakn řeranayr, / Nay oĉ^e řubay 'w oĉ^e mantrkar.
9. Keřktuc^eik hawuk mi kayr, / Hagnēr kaput u parĉenar / T^eē zayd hawert or ġovec^eēr / Zed zim p^eeturs iski ĉ^ekar.
10. Kovkoroysn en k^eoyr u ełbayr, / Kovn korel u i řuř ku gayr; / K^eoyrēn harc^enēr, t^eē "zkovn ġtar?" / Na ełbayrn asēr t^eē "hōn ĉ^ekar."
11. Yovanahawn p^eec^eēr safar, / Zed zełegan ir jaynēn gayr; / Hagel ē Ľurĉ^e u dełin řar, / I pałc^eanin i surř ku gayr.
12. Yovanak hawuk mi kayr, / Zerd ĉancłayi jaynēn ku gayr.

13. Aragiln u sagn u batⁿ/ Ew šnōrōrn uraxac^an.
14. Šnōrōrēn zinč^a tlay layr,/ Zerd zlakot mēlənckətayr;/ Yanjn ē hager karmir kapay,/ Nerk^aew zarker delin astaf.
15. Šnarawrn zerd nerkərar,/ Karmir eresk^a delin astaf,/ I šamberēn ku kenayr,/ Šənlakoti pēs kaḱkenjayr.
16. Cicrunkⁿ ekin ew bun dərīn,/ Salmos asc^ain ztunn i ləman./ Ohanahawn u ərələn,/ Lumri unin yoyž k^aalc^r jayn.
17. Jābrun asēr aruestabar,/ Zed geheni pēs ku c^aolayr,/ Zed Gabriēl zp^aolēn goč^aē,/ Yaīnen mefealk^aēn hawasar.
18. Jāhrikn p^aok^r ēr zet crar/ U zēnzenayr zed mancərar;/ Šabatⁿ i bun ink^aēn jānayr/ U kirakin manac č^a kayr.
19. Saḱgriwn ert^aayr ənd saḱn i var,/ Šat mi čānpah u č^axonjēnayr,/ Bolor covun arnu č^aamrar;/ Mard i yireanc^a hogēn č^akayr.
20. Rak^ail asen hawik mi kayr,/ Or i həndkac^a ašxarhən kayr,/ I k^at^aēn ənknēr akn u gohar,/ K^aan əzcovu ayl alēk jōhar.
21. I geḱec^aik jaynaworut^aiwn, ew i k^aalc^r ergs (parcic^ais); oč^a orpēs soxakn ew čpuīn, ew p^aaln, ew yuškaparīkn.
22. MG.62.236: τοῦ κύκνου καὶ τῆς ἀηδόνος οὐδέποτε οὐ δυνήσῃ ᾄσαι λιγυρώτερον. "Are you not able to sing sweeter than the Swan and the Nightingale."
23. K^aarbiḱlīn boynn ē dəžar,/ Or ē šinel erkat^a u k^aar/ U ē dərēl i xist dəzar,/ Ew i nerk^aewən cov ew k^aar.
24. K^art^aaknik hawuk mi kayr,/ Sew hawi p^aušēn ku kenayr,/ T^aəfvzk^a aynēr otawkⁿ ert^aar,/ Inkⁿ yanjərdik^aēn ku kenayr.

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Բրս. ընչեղ.
թղթ. սղ.

Այն են մեկնութիւնք այլ եւ այլ Սաղմոսաց, պէսպէս
թուղթք, ճառք ընդդէմ արքեցողաց, վաշխի, մախանաց,
չարեաց, ընչեղաց, եւ ի Գորդիոս վկայն, եւ ի Յուդիտայ,
եւ այլ ճառք ի տօսն տէրունականս ըստ ճառընտրաց
(ըստ նշՔ) :

Գաղիան

Հատընտիր բառք բժշկարանին Գաղիանոսի կամ Գաղենոսի
մեծանուն բժշկապետի, ի յունականէ... թարգմանեալ եւ
մեկնեալ ի հայ բարբառ (ըստ նշՔ) :

Գանձ.

Հաւաքումն եկեղեցական երգոց՝ որ գանձ կամ քարազք
կոչին (ըստ նշՔ) :

Գիրք քար.

Գիրք քարովութեան որ կոչի Ամարան հատոր. Պոլիս 1741 :

Դամասկ.

Ս. Յովհաննու Դամասկացւոյ՝ հօգօր վարապետի յունաց ի
Ը դարու, ... գործ իմաստասիրական եւ աստուծաբանական,
թարգմանեալ մասամբ ի ձեռն Սիմէոնի ուրումն քահանայի
ի վրաց լեզուէ ի հայ բարբառ... կայ եւ լոկ իմաստասիրական
մասն գործոց Դամասկացւոյ՝ լաւ եւս թարգմանեալ ի յունէ
ի հայ ի ձեռն Բագարատայ Մամիկոնեան, այլ քաղուածով
համառօտեալ (ըստ նշՔ) :

Եզն.

Եզնկայ Կողբացւոյ՝ Բազրեւանդայ եպիսկոպոսի Եղծ
աղանդոց. Վենետիկ 1826 :

Եղիշ.

Եղիշէի վասն Վարդնայ եւ Հայոց պատմութիւն. Երեւան
1957 : Սրբոյ Կօրն մերոյ Եղիշէի վարդապետի մատենագր-
ութիւնք. Վենետիկ 1859.

Եպիփ. բարոյ.

Ս. Եպիփանու Կիպրացւոյ՝ համառօտեալ թարգմ. գրոցն, որ
յաղագս բարոյից կենդանեաց եւ ականց պատուականաց : Found

- in Վրդն. առ., հտ. 3, էջ 131-175:
- Եպիփ. յաբ. Նորին ի յարութիւն Տեառն (ըստ ՆՀԲ):
- Երզն. Ժ. Խորան. Յովհաննու Երզնկացւոյ Մեկնութիւն սակս տասն Խորանացն. տե՞ս Շնորհ. մտթ. էջ 5-15:
- քեր. Մեկնութիւն քերականութեան՝ կրկին. համառօտն...եւ ընդարձակն...(ըստ ՆՀԲ):
- Եւազթ. Ս. Կօրն Եւազրի Պոնտացւոյ Վարք եւ մատենագրութիւնք. Կրտր. Հ. Բ. Սարգիսեան, Վենետիկ 1907:
- Եփր. աւետ. Ս. Եփրեմի մատենագրութիւնք. Թարգմանութիւն Աւետարանի. հտ. ք. էջ. 261-345. Վենետիկ 1836:
- Խր. Վասն պահոց եւ աղօթից. հտ. դ. 224-225:
- յաբ. Ի յարութիւն Փրկչին մերոյ. հտ. դ. էջ 61-62:
- մատ. Ս. Եփրեմի մատենագրութիւնք. Վենետիկ 1836. -չորս հատոր:
- Ջենոբ. Ջենոբ. Գլակ. Պատմութիւն Տարօնայ. Վենետիկ 1832:
- Էլ. արիստ. Էլիասի իմաստասիրի Մեկնութիւն ստորոգութեանցն Արիստոտելի. Կրտր. Յ. Մանանդեան, Ս. Պետերբուրգ 1911:
- Էֆիմ. Գրգուկ, որ կոչի Էֆիմէրտէ. Յ-րդ տպ. Վենետիկ 1796:
- Թլկր. Յովհաննէս Թլկուրանցի, Տաղեր, աշխատասիրությամբ՝ Էմ. Պիվազյան. Երեւան 1960.
- Իսիւք. Իսիքիոսի երիցու Երուսաղէմացւոյ Մեկնութիւն Յորայ:
- Լաստ. Պատմութիւն Արիստակիսի Լաստիվերտցւոյ, աշխատասիրությամբ՝ Կ. Ն. Յուզբաշյանի. Երեւան 1963:

- Լմբ. Ներսէսի Լամբրոնացւոյ Առնաբանութիւն, Թուղթ առ
Լեւոն ծառ Համբարձման եւ առ ծառ Հոգեգալստեան. տպուած
են Գրիգոր Տղայի նամականիում, Վենետիկ 1865:
- առակ. Տեսութիւն Առակաց Սողոմոնի:
- ժղ. Մեկնութիւն ժողովողի:
- Խոր. աշխ. Աշխարհացոյց Մովսէսի Խորենացւոյ, Վենետիկ 1881:
- մատ. Մովսէսի Խորենացւոյ մատենագրութիւնք. Վենետիկ 1865:
- պտմ. Մովսիսի Խորենացւոյ, Պատմութիւն Հայոց. Տփղիս 1913:
- Կոչ. Կիւրղի Երուսաղեմայ հայրապետի Կոչումն ընծայութեան.
Վիեննա 1832:
- Մազ. զամագտ. Գրիգորի Մազիստրոսի Գամագտականի ամբողջական լուծում.
Հ. Գ. Մէնէվիշեան, Վիեննա 1912 (արտատպ. ՀԱ 1911):
- Թղ. Գրիգորի Մազիստրոսի Թղթերը. հրտր. Կ. Կոստանեանց,
Աղէքսանդրապօլ 1910:
- Մարթին. Այն է ֆրա Մարթին՝ Փոլաք պատմիչ կոչեցեալ, որ ճառէ
զկայսերաց եւ զքահանայապետաց Հրովմայ՝ անհարթ ոճով ի
լատին բարբառ... ոչինչ ընդհատ է եւ հայ թարգմանութիւնն
Ներսէսի Պալիանց ունիթոռի ի ԺԳ դառու (ըստ ՆՀԲ):
- Մեկն. Աւետ. Մեկնութիւն սուրբ Աւետարանին, որ ըստ Մատթէոս. Պոլիս
1825:
- Միխ աւ. Միխայէլի Ասորւոյ ժամանակագրութիւն. Երուսաղէմ 1870:
- Մի. առ. Առակը Միխթարայ Գօշի եւ Ողոմպիանու, Վենետիկ 1854:
- դատ. Միխթար Գոշ. Գիրք դատաստանի. հրտր. Խ. Թորոսյան.
Երեւան 1975:

- Մծբ. Գիրք որ կոչի Զգոն, արարեալ Ս. Յոկոբայ երիցս երանեալ
հայրապետին Մծբին քաղաքի. Պոլիս 1824:
- Յով. տաղ. Յովհաննէս վարդապետի Տաղ թռչնոց. From two manuscripts
in the Yerevan Matenadaran, principally No. 3595, leafs
69a-79b with some reference to No. 738, leafs 120a-
123b. Printed examples have appeared in the newspaper
Մասիս 1879:2478, 2479, 2481, 2494 (Istanbul) and in
the journal Երկրագունտ 1884:317-320 (Istanbul). Trans-
lations appear in Archag Tchobanian, La Roseaie d'Arm-
énie, Vol. 3, Paris 1929.
- Յի. կթ. Պատմութիւն Յովհաննու կաթողիկոսի. ք. տպ. Երուսաղէմ
1867.
- Շիր. Անանիայի Շիրակունւոյ մնացորդք բանից. Պետերբուրգ
1877:
- Շնորհ. Ներսես Շնորհալի, Յաղաքս երկնի եւ զարդուց նորա հան-
ելուկներ, Ողբ Եղեսիոյ. Երեւան 1968:
- մտթ. Մեկնութիւն Ս. Աւետարանին, որ ըստ Մատթէոսի. Պոլիս
1825, էջ 16-106:
- Ող. առ(ակ). տե՛ս Մի. առ. 1854:
- Ոսկ. Մասն մեկնութեան զրոցն ծննդոց եւ այլոց բանիւ հին
կտակարանի (ըստ)ՆՀԲ :
- մտթ. Յովհաննու Ոսկեբերանի յաւետարանագիրն Մատթէոս. հտ. Ա
եւ Բ. Վենետիկ 1826 եւ հտ. Գ. Վենետիկ 1826, որ ունի
նաեւ յաւելուած Պօղոսի թղթերի, որոնք ամբողջ կամ Ոսկ.
պող. -Ոսկ. մտթ. գ եւ դ զրքերից երկու նորագիւտ պատ-
ատառիկ, հրտր. Բազմ. 1913, էջ 14-16:

- Փիլիպ. տե՛ս Ոսկ.:
- Ուռն. Մատթէոս Ուռնայեցի. Ժամանակագրութիւն. Վաղարշապատ
1898:
- Ուռպ. Ստեփաննոս Օրբելեան. Պատմութիւն տանն Սիսական. Մոսկվա
1861:
- Պիս. վեցօր. Պիսիդեայ Վեցօրեայք, Վենետիկ 1900:
- Պիտառ. Պիտառութիւնք ազգի ազգի, որպէս ճառք կամ հատուածք
քանից ի վերայ զանաշան իրաց ի հին դարս (ըստ ՆՀԲ):
- Պոռ. Պեռմ Պոռեանց, Յունօն-Վիպակ. Տփղիս 1909:
- հացի. Պեռմ Պոռեանց, Հացի խնդիր. Տփղիս 1880:
- Պտմ. աղեքս. Պատմութիւն Աղեքանդրի Մակեդոնացւոյ (Սուտ-Վալիսթենէս).
Վենետիկ 1842:
- Սամ. անեց. Նրա շարայարութիւնը անանուն հեղինակներից. էջ 140-180.
շար. ին Սամուէլի քհ. Անեցւոյ հաւաքմունք ի գրոց պատմագրոց.
Վաղարշապատ 1893:
- Սանահն. Անանիայի վրդ. Սանահնեցւոյի ի ԺԱ դարու...քաղուած
Ոսկեքերանի ի Մեկնութենէ թղթոցն Պօղոսի...գրուած նորա
վիճաքանական ի վերայ մարդեղութեան եւ ի վերայ սովոր-
ութեանց եկեղեցւոյ (ըստ ՆՀԲ):
- Սարգ. Մեկնութիւն եօթանց թղթոց Կաթուղիկեայց, արարեալ երան-
ելւոյն Սարգսի շնորհալից վարդապետի, Պոլիս ա. տպ. 1743,
ք. տպ. 1826-1828:
- Սզր. Աստուածաշունչ հին եւ նոր կտակարանաց, Վիեննա 1929:

- Սմբ. պատ. Սմբատայ Սպարապետի եղբոր Հեթմոյ Ս. արքայի Հայոց
Պատմութիւն, Իրտր. Շահնազարեան, Փարիզ 1859:
- Ստեփ. լեհ. Ստեփաննոս Լեհացի... Բառգիրք ընդարձակ եւ բազմալստակ
(ըստ նշՔ):
- Վանակ. Ից. Հարցմունք եւ պատասխանիք զպէսպէս իրաց ի պետս պարզ-
ամտաց, (ըստ նշՔ):
- յոր. Յովհաննու Վարդապետ Վանական կոչեցելոյ... Տաւնուշ-
եցւոյ... ի ժԳ դարու Մեկնութիւն գրոցն Յորայ (ըստ
նշՔ):
- Վեցօր. Ս. Բարսղի եպս. Կեսարու Կապաղովկացւոց ծառք վասն
Վեցօրեայ արարչութեանն. Վենետիկ 1830:
- Վստկ. Գիրք Վստակոց. Վենետիկ 1877:
- Վրդ. առ. Ժողովածոյք առակաց Վարդանայ. Իրտր. Ն. Մառ, Ս. Պետեր-
բուրգ Կտ. I-III, 1894-1899: (cf. N. Marr).
- սղ. Վարդանայ Բարձրբերդցւոյ Մեկնութիւն Սողմոսաց Դաւթի,
ի յԱժդարիւն 1797:
- Վրք. եւ վկ. Վարք եւ վկայաբանութիւնք սրբոց. 2 Կտ. Վենետիկ 1874:
- Տաթեւ. Իարց. Գիրք Իարցմանց, Գր. Տաթեւացւոյ. Պոլիս ՌճՀԱ:
- ոսկիփ. Գիրք որ կոչի ոսկեփորիկ, արարեալ Ս... Գրիգորի
Տաթեւացւոյն. Պոլիս 1746:
- Տօնակ. Տօնական մատեն, որ եւ Տօնանամակ եւ Պատճառք տօնից
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